Al-Kashf wa Al-Bayān
'an Tafsīr Al-Qur'ān

Volume 29

Unveiling and Elucidation Of The Qur'ān Interpretation

Al-Kashf wa Al-Bayān 'an Tafsīr Al-Qur'ān

By

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Volume 29

Surat al-Infiṭār (the cleaving)

Surat al-Infiṭār was revealed in Mecca, and it consists of three hundred and twenty-seven letters, eighty words and nineteen verses.

[3379] Muḥammad ibn al-Qāsim informed us: Muḥammad ibn Maṭar informed us: Ibrāhīm ibn sharīk related to us: Aḥmad ibn Yūnus: Sallām ibn Salīm al-Madā'inī related to us: Hārūn ibn Kathīr related to us, on the authority of Zayd ibn Aslam, on the authority of Abīh, on the authority of Abī Umāmah al-Bāhilī, Ubay ibn Ka'b reported the Messenger of Allah (P.B.U.H) as saying:

((Whoever reciters ﴿When the sky splits open﴾ [Qur'ān 82: 1],

Allah will give him as much rewards as the numbers of graves, and as every drop of water, and Allah will rectify his affair on the Day of Judgment)).(1)

Qur'ān 82: 1 Allah (May He be glorified and exalted) said: In the Name of Allah, the most Gracious, the most Merciful: ﴿When the sky splits open﴾

Qur'ān 82: 2 ﴿And when the stars fall away﴾, meaning, when the stars fall down.

Qur'ān 82: 3 ﴿And when the seas burst forth﴾,

Allah will cause some of it to burst forth over other parts of it. Its fresh water will mix with its salt water.

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(1) **[3379] The assessment of the reliability of the chain of transmitters:**

- Its chain is very Its chain is weak, and it has been stated earlier that the Ḥadīth is Mawḍū' (fabricated).
- As-Suddī said: It was mentioned by al-Farrā' in ((Ma'ānī al-Qur'ān)) 3/243, Ibn Qutaybah in ((Tafsīr Gharīb al-Qur'ān)) (p. 518), and Aṭ-Ṭabarī in ((Jāmi' al-Bayān)) 30/85, and they did not attribute it, and Ibn al-Mundhir reported it as in ((Ad-Durr al-Manthūr)) by As-Suyūṭī 6/533, and mentioned by Az-Zajjāj in ((Ma'ānī al-Qur'ān)) 5/295, and Al-Qushayrī in ((Laṭā'if Al-Ishārāt)) (p. 696).
- Ibn 'Abbās said it. It was mentioned by Aṭ-Ṭabarī in ((Jāmi' al-Bayān)) 30/85, Az-Zajjāj in ((Ma'ānī al-Qur'ān)) 5/295, al-Qushayrī in ((Laṭā'if Al-Ishārāt)) (p.

According to al-Ḥasan: Its water will go away.

Al-Kalbī stated: they will become full.

Qur'ān 82: 4 ﴿And when the graves spill out﴾,

They will be moved and those who are in them will come out, so what therein of treasures will come out and what is therein of deaths will be revived.

Like when someone says: Ba'thartu al-Ḥawḍ if it he tears it upside down.

This is one of the signs of the Hour that the earth will bring out its gold, its silver and its death.

Qur'ān 82: 5 ﴿Then ˹each soul will know what it has sent forth or left behind﴾:

Meaning: By then, every soul will know the recompose of what it did in the world.

'Ikrimah said: It means what everyone had done in this life of obligation and what it missed of duties.

It was said: It means what everyone did of good deeds and what he delayed of wrongdoings.

According to another view: It means: What she did of charities and what it left behind of estates.

It was said: it will know the acts of obedience it offered and those it missed.

Qur'ān 82: 6 ﴿O humanity! What has emboldened you against your Lord, the Most Generous﴾

[3380] Abū 'Abd Allāh al-Fanjawī: Abū 'Alī al-Muqri' related to us: Abū al-Qāsim ibn al-Faḍl al-Muqrī related to us: 'Alī ibn al-Ḥusayn related to us: al-Maqdimmī and 'Alī ibn Hishām related to us: Kathīr ibn Hishām related to us: Ja'far ibn Barqān related to us: Ṣāliḥ ibn Mismār said: I have been told that the Prophet (P.B.U.H) recited this verse:

﴿O humanity! what has emboldened you against your Lord, the Most Generous﴾ [Qur'ān 82: 6], then he said: His ignorance." (1)

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(1) **[3380] The assessment of the reliability of the chain of transmitters:**
- Its chain is Its chain is weak, including al-Muqaddamī who is Its chain is weak, and 'Alī ibn Hishām I did not find him, 'Alī ibn al-Ḥusayn, it was not clear to me who he was, and Sālih ibn Mismār is Maqbūl) acceptable and he narrated it eloquently.

According to Qatādah: He was deceived by his enemy who tempted him.

[3381] Ibn Fanjawayh informed us, my father related to me, on the authority of my grandfather, on the authority of ʿAlī ibn al-Ḥasan al-Hilālī, on the authority of Ibrāhīm ibn al-Ashʿath: It has been said to al-Fuḍayl ibn ʿIyāḍ: When you stand before Allah on the Day of Judgment and asks you, what has lured you away to other than Him, and severed you from Him, in spite of His graciousness and generosity? What will you say? He said: I will say: I was lured by your covering screens, hence Muḥammad ibn as-Sammāk composed, saying:

O the one who commits sins in seclusion, why

Do not you be ashamed of Allah in your seclusion

The authentication of Ḥadīth:

- It was narrated by Abū ʿUbayd in ((Faḍā'il al-Qur'ān)) (p. 151), and the compiler narrated it via Al-Maqdimī, ʿAlī ibn Hishām, and on his authority Al-Wāḥidī in ((Al-Wasīt)) 4/434, and Abū Al-Muẓaffar As-Sama'ānī in ((Tafsīr Al-Qur'ān)) 6/177, They did not mention: ʿAlī ibn Hishām. The three of them: Abū ʿUbaydah, Al-Muqaddami, and Ibn Hishām, on the authority of Kathīr Ibn Hishām, on the authority of Ja'far Ibn Barqān, on the authority of Ṣāliḥ Ibn Mismār, so he mentioned it.
- However, the wording of Abī ʿUbayd: His Forbearance deceived him.
- Al-Zayla'ī said in ((Takhrīj Aḥādīth wa'thār Al-Kashshāf)) 4/167: Its chain is Ṣaḥīḥ (authentic).
- It was also narrated by ʿAbd ibn Ḥamīd, as in ((Ad-Durr al-Manthūr)) by As-Suyūṭī 6/534 on the authority of Ṣāliḥ in it, and Al-Sakhawī in ((Jamāl al-Qurā' wa Kamāl al-Iqrā')) 1/121.
- There are two witnesses for this Mursal (stopped) narration:
- The first: On the authority of ʿUmar ibn Al-Khaṭṭāb may Allah be pleased with him, as Mawqūf:
- It was narrated by Ibn Abī Ḥātim, as reported by Ibn Kathīr in ((Tafsīr al-Qur'ān al-'Aẓīm)) 14/274, and Ibn Al-Mundhir, and Sa'īd ibn Manṣūr, as in ((Ad-Durr al-Manthūr)) by As-Suyūṭī 6/534 from Sufyān, on the authority of ʿUmar, so he mentioned it with the wording: Ignorance.
- It is Perplexing (Mu'ḍal), between Sufyān and ʿUmar Mafāwiz.
- The second: On the authority of ʿAbdullah ibn ʿUmar ibn Al-Khaṭṭāb as Mawqūf.
- It was narrated by Ibn Abī Ḥātim, as it is with Ibn Kathīr in ((Tafsīr al-Qur'ān al-'Aẓīm)) 14/274, on the authority of ʿUmar Ibn Shabbah, on the authority of Abī Khalaf, on the authority of Yaḥyá Al-Bakkā', on the authority of Ibn ʿUmar, so he mentioned it with the wording: By Allah, he was deceived by his ignorance.

You are deceived of your Lord

His respite and His covering to you (1)

Muqātil stated that the man was deceived by Allah's forgiveness, thus, He did not torment him swiftly, then as-Sirrī ibn Maghlas recited this verse and said: He was deceived by Almighty's kindness to him.

[3382] I heard Abū al-Qāsim al-Ḥabībī, saying: I heard my father, saying: I heard ʿAlī ibn Muḥammad al-Warrāq, saying: I heard ʿAlī ibn Muḥammad al-Warrāq, saying: I heard Yaḥyā ibn Muʾādh: If you are held for accounting before Allah on the Day of Judgment and asked you: What deceived you with regard to me, I will say: I was lured by Your generosity to me beforehand and in advance. (2)

[3383] I heard al-Ḥabībī saying: I heard my father, saying: I heard Abū ʿAbdullah Muḥammad ibn Ṣāliḥ al-Mʾāfirī, saying: I heard Ḥammād ibn Bakr relating about some of them: if Allah asks me about this, I will say: I was deceived by your Forbearance. (3)

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(1) **[3381] The assessment of the reliability of the chain of transmitters:**
- Its chain is Its chain is weak, including the father of the compiler's sheikh and his grandfather, I did not find them, and Ibrāhīm ibn al-Ashʾath is criticized.

The authentication of Ḥadīth:
- It was mentioned by Al-Wāḥidī in ((Al-Wasīṭ)) 4/435, As-Samaʾānī in ((Tafsīr Al-Qurʾān)) 6/173, Al-Baghawī in ((Maʾālim At-Tanzīl)) 8/356, Az-Zamakhsharī in ((Al-Kashshāf)) 6/330, and Ibn ʿAṭṭiyah in ((Al-Muḥarrar al-Wajīz)) 5/446, Al-Qurṭubī in ((Al-Jāmiʾ Li Aḥkām Al-Qurʾān)) 19/244, Al-Rāzī in ((Mafātīḥ al-Ghayb)) 31/80, and Niẓām Al-Din An-Naysābūrī in ((Gharīb Al-Qurʾān)) 6/458.

(2) **[3382] The assessment of the reliability of the chain of transmitters:**
- Its chain is Its chain is weak and the compiler's sheikh was criticized by al-Ḥākim, and I did not find his father. In addition, no Jarḥ or Taʾdīl (criticism or praise) was raised about ʿAlī ibn Muḥammad.

The authentication of Ḥadīth:
- It was mentioned by As-Sulamī in ((Ḥaqīq at-Tafsīr)) [360/a], Al-Wāḥidī in ((Al-Wasīṭ)) 4/435, As-Samaʾānī in ((Tafsīr al-Qurān)) 6/174, and Al-Baghawī in ((Maʾālim at-Tanzīl)) 8/356, And Ibn Al-Jawzī in ((Zād Al-Masīr)) 9/47, and Al-Khāzin in ((Lubāb at-Taʾwīl)) 4/451.

(3) **[3383] The assessment of the reliability of the chain of transmitters:**
- Its chain is Its chain is weak, the compiler's sheikh was criticized by al-Ḥākim and his father, I did not find him, as well as Ḥammād ibn Bakr.

The authentication of Ḥadīth:
- I did not find it except at the compiler.

[3384] I heard al-Ḥabībī saying: I heard Abū Isḥāq Ibrāhīm ibn Yazīd an-Nasafī, saying: I heard ʻAbdullah, the brother-in-law of Abū Bakr al-Warrāq, saying: I heard Abū Bakr al-Warrāq saying: If Allah asks me: ʻWhat deceived you about your Lord? I will say: I was deceived the generosity of the Generous. (1)

The people of reasoning (Ahlul-Ishārah) said: He Almighty said: He mentioned the most Generous other than other Names and attributed because He dictated him the answer to say: I was deceived by the generosity of the most Generous.

Manṣūr ibn ʻAmmār said: If I were told: What deceived you? I will say: O Lord, I have not been deceived except by what You have taught of Your bounty on Your servants, and Your pardon of them.

And Abu Wael narrated, on the authority of Ibn Mas'ūd, may Allah be pleased with him, that he said: There is no one among you except that Allah, may He be glorified and exalted, will be empty of him on the Day of Resurrection, and he will say: O son of Adam: What did you deceive me about? O son of Adam: With what did you answered the messengers.

[3385] I heard Abū al-Qasīm ibn Ḥabīb saying: I heard Abu Abdullah Muḥammad ibn ʻUbaydullah ash-Shāshī and Abū al-Ḥasan Muḥammad al-Qāḍī al-Jurjānī saying: We heard Ibrāhīm ibn Fātih saying: I heard Yūsuf ibn al-Ḥusayn, saying: I heard Dhāl Nūn al-Miṣrī saying: How many arrogant people under cover, while they do not feel. (2)

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(1) **[3384] The assessment of the reliability of the chain of transmitters:**
- Its chain is Its chain is weak, The compiler's sheikh was criticized by al-Ḥākim, and Ibrāhīm ibn Yazīd and al-Warrāq's brother-in-law, I did not find them.

The authentication of Ḥadīth:
- It was mentioned by Al-Wāḥidī in ((Al-Wasīṭ)) 4/435, As-Sama'ānī in ((Tafsīr al-Qurān)) 6/174, Al-Baghawī in ((Ma'ālim At-Tanzīl)) 8/356, Al-Khāzin in ((Lubāb at-Ta'wīl)) 4/401, and Ibn Kathīr In ((Tafsīr al-Qur'ān al-'Aẓīm)) 14/274-275.

(2) **[3385] The assessment of the reliability of the chain of transmitters:**
- Its chain is weak, including the compiler's sheikh who was impugned by al-Ḥākim, and Ash-Shāshī I did not find him, and al-Jurjānī narrates unfamiliar traditions. Moreover, the rest of the men of the chain were not mention Jarḥ or Ta'dīl.

The authentication of Ḥadīth:
- Al-Qurṭubī mentioned it in ((Al-Jāmi' Li Aḥkām Al-Qur'ān)) 19/244.

[3386] Al-Ḥusayn ibn Ja'far al-Bābī recited to us: Manṣūr ibn 'Abdullah al-Aṣfahānī recited to us, Abū Bakr ibn Ṭāhir al-Abharī recited to us in this regard:

O He who goes beyond limit in abomination and oppression,

and has been deceived by the length of His persistence

Allah delayed you, so you confronted him,

And you were not afraid of disobeying Him. (1)

Qur'ān 82: 7 Allah Almighty said: ﴿Who created you, fashioned you, and perfected your design﴾

The reciters of al-Kūfah recited it with Takhfīf (lightening), that is, He fashioned you to which shape He would like, ugly and handsome, short and tall.

The other reciters read it with Tashdīd (duplication),

meaning, 'He made you complete, straight, and perfectly balanced and proportioned in stature. This is the choice of al-Farrā' and Abū 'Ubayd, and Abū Ḥātim, same as His statement, (Glory is to Him):

﴿Indeed, We created humans in the best form﴾ [Qur'ān:95: 4]

Qur'ān 82: 8 ﴿Moulding you in whatever form He willed?﴾

Mujāhid said: "In which resemblance: the father, the mother, the paternal uncle, or the maternal uncle.

[3387] 'Abd Allāh ibn Ḥāmid informed us: 'Abd Allāh ibn 'Abd al-Raḥmān al-'Askarī: 'Abd al-Raḥmān ibn Muḥammad ibn Manṣūr related to us: Muṭahhar ibn al-Haytham related to us: Mūsā ibn 'Alī ibn Rabāh related to

(1) **[3386] The assessment of the reliability of the chain of transmitters:**

- The compiler sheikh, I did not find him, and Abū Naṣr did not mention a wound or an amendment.

The authentication of Ḥadīth:

- It was mentioned by Al-Wāḥidī in ((Al-Wasīṭ)) 4/435, As-Sama'ānī in ((Tafsīr al-Qurān)) 6/174, and Al-Qurṭubī in ((Al-Jāmi' Li Aḥkām Al-Qur'ān)) 19/244.
- Similarly, it was narrated by Al-Farrā' in ((Ma'ānī al-Qur'ān)) 3/244, Ibn Qutaybah in ((Tafsīr Gharīb al-Qur'ān)) (p. 518), Aṭ-Ṭabarī in ((Jāmi' Al-Bayān)) 30/87, and An-Naḥḥās in ((I'rāb al-Qur'ān)) 5 / 169, and Al-Qushayrī in ((Laṭā'if Al-Ishārāt)) (p. 697).

us, on the authority of his father, that His grandfather reported the Messenger of Allah (P.B.U.H) as saying to his grandfather:

((What was born to you?)), he replied: O Messenger of Allah, what may be born to me: Either a boy or a daughter, he said: ((Who does he resemble)), he said: Who may he resemble his father or his mother, then the Prophet (P.B.U.H) said to him: **Do not say like this: that if the sperm is settled in the womb, Allah Almighty brings it to every lineage between it and Adam, Have you not read this verse:**

﴿Moulding you in whatever form He willed?﴾ [Qur'ān 82:8]: between you and Adam, peace be upon him)). (1)

Ikrimah and Abū Ṣāliḥ commented on Allah's saying:

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(1) **[3387] The assessment of the reliability of the chain of transmitters:**

- very Its chain is weak, including Maṭhar ibn Al-Haytham who is Matrūk (rejected), and ʿAbd al-Raḥman ibn Muḥammad differed in it, and Rabāḥ embraced Islam at the time of Abū Bakr!

The authentication of Ḥadīth:

- It was narrated by the compiler through ʿAbd al-Raḥman ibn Muḥammad ibn Manṣūr, Aṭ-Ṭabarī in ((Jāmi' al-Bayān)) 30/87 on the authority of Muḥammad ibn Sinān, and aṭ-Ṭabarānī in ((Al-Mu'jam al-Kabīr)) 5/74 (4624) via Sa'īd ibn Muḥammad ibn Bawāb, and Al-Wāḥidī In ((Al Wasīṭ)) 4/437 from the way of Muḥammad ibn Al-Muthannā.
- The four of them: ʿAbd al-Raḥman ibn Muḥammad, Muḥammad ibn Sinān, Sa'īd ibn Muḥammad, and Muḥammad ibn al-Muthanná, on the authority of Muṭahhar, on the authority of Mūsá ibn ʿAlī ibn Rabāḥ, on the authority of his father, on the authority of his grandfather, Rabāḥ ibn Qaṣīr al-Lakhmī, so he reported it as Mursal.
- It was narrated by Ibn Abī Ḥātim, as in ((Tafsīr al-Qur'ān al-'Aẓīm)) by Ibn Kathīr 4/276 and he said: This Ḥadīth - if it was authentic, it would have been a decisive factor in this verse, but its chain of transmission is not firm. Then he mentioned the words of Ibn Yūsuf, and Ibn Ḥibbān in it.
- Al-Hafiz Al-Haythamī said in ((Majma' Az-Zawā'id)) 7/135: It contains Muṭahhar ibn Al-Haytham: He is Matrūk in Ḥadīth.
- The Ḥadīth was also reported by: Ibn al-Mundhir, Ibn Mardawayh, Ibn Shahīn, and Ibn Qāni', as in ad-Durr al-Manthūr by As-Suyūṭī 6/534, and al-Bukhārī in at-Tārīkh al-Kabīr 8/51.
- I said: What is in ((At-Tārīkh Al-Kabīr)) by Al-Bukhārī 8/51 that he referred to the chain of transmitters, yet he did not mention the text, and that is in the biography of this Muṭahhar, so he said: Baṣrī, he narrates on the authority of Mūsá ibn ʿAlī ibn Rabāḥ Al-Baṣrī.

﴿Moulding you in whatever form He willed?﴾ as saying: If He wills in the form of a human, and if he wills in the form of a donkey, and if he wills in the form of a monkey, and if he wills in the form of a dog, and if he wills in the form of a pig.

Qur'ān 82: 9 ﴿But no! In fact, you deny the ˹final˺ Judgment﴾,

The majority of reciters read it with Tā', because of His statement: {Wa'inna ʿAlykum}.

However, Abū Ja'far recited it with Yā', and same Qutaybah recited on the authority of al-Kisā'ī.

Qur'ān 82: 10 {While you are certainly observed by vigilant}, meaning:

'Indeed there are noble guardian angels over you.'

Qur'ān 82: 11 {Honourable angels, recording ˹everything}, those angels are honorable to Allah, and they are recording your words and your deeds.

Qur'ān 82: 12 ﴿They know whatever you do﴾.

Qur'ān 82: 13 ﴿Indeed, the virtuous will be in bliss﴾, meaning: those who fulfilled and were truthful in performing what Allah ordained and averted what He forbade.

[3388 ʿAbdullah ibn Yaḥyā al-ʿAdl related to us: ʿAlī ibn al-Mu'ammal: Aḥmad ibn ʿUthmān related to us: Hishām ibn ʿAmmār related to us: Saʿīd ibn Yaḥyā related to us, on the authority of ʿUbaydullah al-Waṣāfī, on the authority of Muḥārib ibn Dithār, ibn ʿUmar (may Allah be pleased with both of them) reported the Prophet (P.B.U.H) as saying:

"Allah called them 'righteous as they did well towards their parents and their children, just as you are dutiful to your parents, likewise, your children has right on you." (1)

(1) **[3388] The assessment of the reliability of the chain of transmitters:**
- Its chain is weak, including the compiler's sheikh, I did not find him, and Al-Waṣāfī is Its chain is weak.

The authentication of Ḥadīth:
- It was narrated by the compiler, and Ibn ʿUday in ((Al-Kāmil)) 5/520 from the way of Sa'īd ibn Yaḥyá, and Ibn ʿAsākir in ((Tārīkh Dimashq)) 57/68, 61/199 from the

Qur'ān 82: 14 ﴿And the wicked will be in Hell﴾

Qur'ān 82: 15 ﴿burning in it on Judgment Day﴾, meaning: They will enter in on the Day of resurrection.

Qu'ān 82: 16 ﴿And they will have no escape from it﴾

Qu'ān 82: 17 ﴿What will make you realize what Judgment Day is?﴾

Qu'ān 82: 18 ﴿Again, what will make you realize what Judgment Day is?﴾

Qu'ān 82: 19 ﴿It is˹ the Day no soul will be of ˹any˺ benefit to another whatsoever, for all authority on that Day belongs to Allah ˹entirely˺.

The people of Mecca and al-Baṣrah recited it in nominative of Mīm by returning it to the first Day, however, other reciters read it in accusative, that is, within the Day.

This is the choice of Abū 'Ubyad, he argued that it is not complete annexation.

Meaning: The decision on that Day is with Allah alone.

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way of Īsā ibn Yūsuf ibn Abī Isḥāq as-Sibā'ī.

- Both of them: Sa'īd and Īsā, on the authority of 'Ubaydullah Al Waṣāfī, on the authority of Muḥārib Ibn Dathār, on the authority of 'Abdullah Ibn 'Umar as Marfū'.
- It was also narrated by: Aṭ-Ṭabarānī as in ((Majma Az-Zawā'id)) by Al-Haythamī 8/146, Al-Daylamī in "Musnad Al-Firdaws" 1/346 (1382), and Al-Albānī classed it as Its chain is weak in ((Ḍa'īf Al-Jāmi')) (p. 298) (2058).
- For the Ḥadīth, a witness on the authority of Anas ibn Mālik, may Allah be pleased with him:
- It was narrated by Al-Wāḥidī in ((Al-Wasīṭ)) 4/438 via Muḥammad ibn Sa'īd Al-Karīzī, on the authority of his father, on the authority of Ḥammād ibn Salamah, on the authority of Thābit, on the authority of Anas as Marfū'.
- Its chain of transmission is weak. Muḥammad ibn Sa'īd: Abū Zar'ah, Abū Ḥātim Al-Raziyān classed him as Its chain is weak, and the narrator on his authority is Abū Ya'lá Hamzah Al-Mu'dab. Ad-Daraquṭnī said: It is good-for-nothing.
- See: ((Mizān al-I'tidāl)) by adh-Dhahabī 2/380.

Surat al-Muṭaffifīn (Defrauding)

Surat al-Muṭaffīn was revealed in Medina, it consists of seven hundred and eighty letters, one hundred and sixty nine words and sixty six verses.

[3389] Kāmil ibn Aḥmad al-Mufīd informed us: Muḥammad ibn Maṭar al-ʻAdl informed us: Ibrāhīm ibn sharīk al-Asadī informed us: Aḥmad ibn Yūnus al-Yarbūʾī related to us: Sallām ibn Salīm al-Madāʾinī related to us: Hārūn ibn Kathīr related to us, on the authority of Zayd ibn Aslam, on the authority of his father, Abī Umāmah al-Bāhilī, Abī ibn Kaʻb (may Allah be pleased with him) reported the Messenger of Allah (P.B.U.H) as saying:

"Whoever recited Surat al-Muṭaffifīn, Allah will cause him to drink form the sealed and pure wine on the Day of Judgment." (1)

Qurʾān 83: 1 Allah Almighty said:

In the Name of Allah, the most Gracious, the most Merciful [52/b]

﴿Woe to the defrauders!﴾

Meaning: Those who decrease people in measurement and weight, the word Taṭfīf (defrauding) originally derived from the small thing, it is said Ināʾ Ṭafān(incomplete vessel), if it is not full, same it is said for people who are equal in rank or number: They are like Ṭaff aṣ-Ṣāʾ, i.e. about to fill up.

Qurʾān 83: 2 ﴿Those who take full measure ⌜when they buy⌝ from people﴾, meaning:

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(1) **[3389] The assessment of the reliability of the chain of transmitters:**
- Its chain is extremely weak, and its text is Mawḍūʾ.
The authentication of Ḥadīth:
- It has been discussed many times before.

{ʻAlā an-Nās}, that is, Min an-Nās} as Min and ʻAlā is used interchangeably in this position.

﴿They take their right in full﴾, meaning: They demand full measure and extra as well.

Qur'ān 83: 3 ﴿But give less when they measure or weigh for buyers﴾

Meaning: And when they have to give by measure or weight to other men, give less than due, namely, they decrease.

According to al-Farrā': It is the tongue of Ahlul Ḥijāz and those who were adjacent to them of Qays tribe. He said: I heard a female Bedouin saying: If people set out, we would come to the trader, and he would weigh for us Mudd and two Mudds to the following season.

Abū ʻUbaydah said: Īsā ibn ʻUmar used to recite them two separate words and he would stop on the term (Kālū) and (Wazanū) then he would start: ﴿Hum Yukhsirūn﴾. He added: I think Ḥamzah recited it that way.

Abū ʻUbaydah said: the first option is because of two reasons:

one of them is that they wrote it without alif, and had it been disconnected, they would have written it (Kalū and wazanū) in alif just as they had written such verbs as Qālū (they said) and Jā'ū (they came), however, it was omitted in all scripts of the Muṣḥafs.

the other reason is that it is said: Kiltuka and wazantuka, that is, I weighed for you and I measured for you, and it is an Arabic tongue, just as it will be said: Ṣidtuka and Ṣitu lak (I hunted for you), and Kasabtuka and Kasabtu lak (I earned for you), and so forth.

﴿They decrease﴾ meaning: They less in due.

[3390] Abū Muḥammad al-Makhldī informed us: Abū Ḥāmid Aḥmad ibn Muḥammad ibn al-Ḥasan al-Ḥāfiẓ informed us: ʻAbd al-Raḥmān ibn Bishr [53 / U] related to us: ʻAlī ibn al-Ḥusayn ibn Wāqid related to us: my father related to me: Yazīd an-Naḥwī related to me, that ʻIkrimah related to him that Ibn ʻAbbās (may Allah be pleased with both of them) said: When the

Messenger of Allah (P.B.U.H) came to Medina, they were the worst of people in measurement, then Allah Almighty sent down: {Woe to the defrauders}, thereupon, they did well in measurement. (1)

Al-Quraẓī said: There were merchants in Medina who traded around, and their sales were like gambling, touching, and risking, so Allah Almighty revealed this verse. The Messenger of Allah (P.B.U.H), went out to the market and recited it to them.

Al-Suddī said: The Messenger of Allah (P.B.U.H), came to Medina, and there was a man called: Abu Juhaynah, and he had two sacks with him, he used to take measure with one of them and give with the other, hence Allah Almighty revealed this verse.

[3391] Ibn Fanjawayh informed us: Ibn Yūsuf related to us: Ibn ʿUmrān related to us: Abū ad-Dardāʾ ʿAbd al-ʿAzīz ibn Munīb related to us: Isḥāq ibn ʿAbd Allāh ibn Kaysān related to us, on the authority of his father, on the authority of aḍ -Ḍaḥāk, Mujāhid and Ṭāwūs, ibn ʿAbbās reported the Messenger of Allah (P.B.U.H) as saying:

"Five for five." They said, O Messenger of God, and what is five for five**? He said: "No people break the covenant except that their enemy empowers them, and they do not rule by other than what Allah has revealed, but poverty spreads among them, and indecency does not appear among them except that death spreads among them, and they did not reduce the measure except that they prevented the crops and took the years, and did not prevent the zakat except that the rain withheld from them."** (2)

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(1) **[3390] The assessment of the reliability of the chain of transmitters:**
- ʿAlī ibn al-Ḥusayn is truthful and important, except that the Ḥadīth is good for others with follow-up.

The authentication of Ḥadīth:
- The Ḥadīth relies on Al-Ḥusayn Ibn Wāqid, on the authority of Yazīd Al-Naḥwī, on the authority of ʿIkrimah, on the authority of Ibn ʿAbbās:
- It was narrated by the compiler, and on his authority by Al-Wāḥidī in ((Al-Wasīṭ)) 4/440, and Al-Baghawī in ((Maʾālim At-Tanzīl))

(2) **[3391] The assessment of the reliability of the chain of transmitters:**
- Its chain is weak in it Isḥāq ibn ʿAbdullah, the denier of Ḥadīth, and Ibn Yusuf and

[3392] Ibn Fanjawayh informed us: Ibn Mājah related to us: Ibn Ayyūb told us: Al-Qatwnī related to us: Sayyār ibn Hātim said: Ja'far related to us:

Ibn 'Imrān, I did not find them. However, the Ḥadīth rises to Al-Ḥasan for others with the sum of the evidence and follow-ups.

The authentication of Ḥadīth:

- The Ḥadīth revolves around Abd al-'Azīz ibn Munīb, on the authority of Isḥāq ibn 'Abdullah, on the authority of his father, on the authority of Ṭāwūs and Mujāhid, and Aḍ-Ḍaḥāk, on the authority of Ibn 'Abbās as Marfū'.
- Narrated by The compiler via Ibn 'Imrān, and Aṭ-Ṭabarānī in ((Al-Mu'jam Al-Kabīr)) 11/37-38 (10992) on the authority of Muḥammad ibn 'Alī Al-Marwazī.
- Both of them: Ibn 'Imrān, and Al-Marwazī, on the authority of 'Abdul 'Azīz ibn Munīb.
- Al-Haythamī said in ((Majma'` Al-Zawā'id)) 3/68: In it Isḥāq ibn 'Abdullah ibn Kaysān Al-Marwazī: Al-Ḥākim graded him Layyin (slightly weak narrator), and the rest of his men are trustworthy, and they are debatable.
- The Ḥadīth was also reported by al-Daylamī in ((Musnad al-Firdaws)) 2/197 (2978).
- In addition, the Ḥadīth has two witnesses:
- The first: On the authority of Buraydah ibn Al-Ḥusayb, may Allah be pleased with him:
- Al-Ḥākim narrated it in ((Al-Mustadrak)) 2/126, via Bishr Ibn Muhājir, on the authority of 'Abdullah Ibn Buraydah, on the authority of Buraydah in it. And he said: It is Ṣaḥīh according to the condition of Muslim; however, they did not record it.
- Ibn Ḥajar said in ((Al-Kāf Ash-Shāf)) 4/183: It contains Bishr who is questionable.
- Al-Mundhirī said in ((Al-Targhīb wat-Tarhīb)) 1/544: Its chain of transmission is close to Ḥasan (good).
- Al-Albānī classed it as Ḥasan in ((Ṣaḥīḥ at-Targhīb wat Tarhīb)) 1/393 with its evidence.
- The second: 'Abdullah ibn 'Umar ibn Al-Khaṭṭāb (may Allah be pleased with him):
- Furthermore, Ibn Mājah narrated it in, the Book of Tribulations, and Chapter of Punishments (4019), via Abī Mālik, and Al-Ḥākim in ((Al-Mustadrak)) 4/583, The Book of Tribulations, via Ḥafṣ Ibn Ghaylān.
- Both of them: Abū Mālik and Ibn Ghaylān, on the authority of 'Aṭā ibn Abī Rabāḥ, on the authority of Ibn 'Umar.
- Al-Ḥākim said: This Ḥadīth has a Ṣaḥīḥ chain of transmitters, and they did not extract it, and adh-Dhahabī agreed with him.
- Al-Buṣirī said in ((Zawā'id Ibn Mājah)) 4/367: This is a Ḥadīth whose chain of narrators is authentic.
- It was narrated by Ibn Mardawayh, as in ((Ad-Durr al-Manthūr)) by As-Suyūṭī 6/536 with the wording: The people did not break the covenant except that Allah empowered their enemy over them, and they did not give up the measure except that they prevented the vegetation and took the years.
- I said: The conclusion of the matter is that the Ḥadīth is Ḥasan lighayrih (good by virtue of another Ḥadīth) based on all these evidences and follow-ups, and Allah knows best.

Mālik Dinār related to us: I entered upon a neighbor of mine while he was suffering the agony of death, so he started to say: Soft from fire, two mountains from fire. He said: I said: What do you say? Abandon? He said: O Abū Yaḥyā, I had two measures, I used to measure with one of them and weigh with the other. He said: So I got up and began to hit the other with one of them. He said: O Abū Yaḥyā, the more I hit one of them with the other, the greater the bone. He said: So he died in his pain. (1)

(1) **[3391] The assessment of the reliability of the chain of transmitters:**

- Its chain is weak in it Isḥāq ibn ʻAbdullah, the denier of Ḥadīth, and Ibn Yusuf and Ibn ʻImrān, I did not find them. However, the Ḥadīth rises to Al-Ḥasan for others with the sum of the evidence and follow-ups.

The authentication of Ḥadīth:

- The Ḥadīth revolves around Abd al-ʻAzīz ibn Munīb, on the authority of Isḥāq ibn ʻAbdullah, on the authority of his father, on the authority of Ṭāwūs and Mujāhid, and Aḍ-Ḍaḥāk, on the authority of Ibn ʻAbbās as Marfū'.
- Narrated by The compiler via Ibn ʻImrān, and Aṭ-Ṭabarānī in ((Al-Mu'jam Al-Kabīr)) 11/37-38 (10992) on the authority of Muḥammad ibn ʻAlī Al-Marwazī.
- Both of them: Ibn ʻImrān, and Al-Marwazī, on the authority of ʻAbdul ʻAzīz ibn Munīb.
- Al-Haythamī said in ((Majma'` Al-Zawā'id)) 3/68: In it Isḥāq ibn ʻAbdullah ibn Kaysān Al-Marwazī: Al-Ḥākim graded him Layyin (slightly weak narrator), and the rest of his men are trustworthy, and they are debatable.
- The Ḥadīth was also reported by al-Daylamī in ((Musnad al-Firdaws)) 2/197 (2978).
- In addition, the Ḥadīth has two witnesses:
- The first: On the authority of Buraydah ibn Al-Ḥusayb, may Allah be pleased with him:
- Al-Ḥākim narrated it in ((Al-Mustadrak)) 2/126, via Bishr Ibn Muhājir, on the authority of ʻAbdullah Ibn Buraydah, on the authority of Buraydah in it. And he said: It is Ṣaḥīh according to the condition of Muslim; however, they did not record it.
- Ibn Ḥajar said in ((Al-Kāf Ash-Shāf)) 4/183: It contains Bishr who is questionable.
- Al-Mundhirī said in ((Al-Targhīb wat-Tarhīb)) 1/544: Its chain of transmission is close to Ḥasan (good).
- Al-Albānī classed it as Ḥasan in ((Ṣaḥīḥ at-Targhīb wat Tarhīb)) 1/393 with its evidence.
- The second: ʻAbdullah ibn ʻUmar ibn Al-Khaṭṭāb (may Allah be pleased with him):
- Furthermore, Ibn Mājah narrated it in, the Book of Tribulations, and Chapter of Punishments (4019), via Abī Mālik, and Al-Ḥākim in ((Al-Mustadrak)) 4/583, The Book of Tribulations, via Ḥafṣ Ibn Ghaylān.
- Both of them: Abū Mālik and Ibn Ghaylān, on the authority of ʻAṭā ibn Abī Rabāḥ, on the authority of Ibn ʻUmar.
- Al-Ḥākim said: This Ḥadīth has a Ṣaḥīḥ chain of transmitters, and they did not extract it, and adh-Dhahabī agreed with him.

[3393] Ibn Fanjawayh ad-Daynawayrī informed us: Ibn Ṣiqlāb informed us us: Muḥammad ibn Muḥammad ibn an-Naffāḥ al-Bahilī related to us: Barakah ibn Muḥammad al-Ḥalabī related to us, on the authority of Uthmān ibn ʻAbd al-Raḥmān, that an-Naḍr Ibn A'rabī said: I heard ʻIkrimah saying: I testify that every measurer or weigher is in Hell. It was said to him: Your son is a measurer or weigher, he said: I bear witness that he is in Hell. (1)

[3394] And Ibn Fanjawayh informed us, a l-Faḍl ibn al-Faḍl al-Kindī narrated to us: ʻAbdullah ibn Zakariyā, that is al-Qādī narrated to us: Al-ʻAbbās ibn (ʻAbdullah) ibn Ahmed narrated to us: Al-Mubarrid told related to us: Al-Riyāshī narrated to us, on the authority of al-Aṣma'ī: A Bedouin said: I do not seek needs from someone whose decency is in the heads of measures and the tongues of scales. (2)

- Al-Buṣirī said in ((Zawā'id Ibn Mājah)) 4/367: This is a Ḥadīth whose chain of narrators is authentic.
- It was narrated by Ibn Mardawayh, as in ((Ad-Durr al-Manthūr)) by As-Suyūṭī 6/536 with the wording: The people did not break the covenant except that Allah empowered their enemy over them, and they did not give up the measure except that they prevented the vegetation and took the years.
- I said: The conclusion of the matter is that the Ḥadīth is Ḥasan lighayrih (good by virtue of another Ḥadīth) based on all these evidences and follow-ups, and Allah knows best.

(1) **[3393] The assessment of the reliability of the chain of transmitters:**

- Its chain is very weak; including, Barakah al-Ḥalabī is accused of lying, and ʻAbd al-Raḥman ibn ʻUthmān is criticized.
- the authentication of the Ḥadīth:
- It was mentioned by Az-Zamakhsharī in ((Al-Kashshāf)) 6/334, and Ibn ʻAṭṭiyah in ((Al-Muḥarrar Al-Wajīz)) 5/449, and Al-Qurṭubī in ((Al-Jāmi' Li Aḥkām Al-Qur'ān)) 19/251, and Al-Alūsī ((Rūḥ Al-Ma'ānī)) 30/71.
- And Aṭ-Ṭabarī reported it in ((Jāmi' al-Bayān)) 30/91 with a chain of narration on the authority of ʻIkrimah who was close to it.

(2) **[3394] The assessment of the reliability of the chain of transmitters:**

- very Its chain is weak, in which al-'Abbās ibn ʻAbdullah is not trustworthy, that they had his command and left it, and ʻAbdullah ibn Zakariyā I did not find him.

The authentication of Ḥadīth:

- Mentioned by Ibn ʻAṭṭiyah in ((Al-Muḥarrar Al-Wajīz)) 5/449, Al-Qurṭubī in ((Al-Jāmi' Li Aḥkām Al-Qur'ān)) 19/251, An-Naysābūrī in ((Gharīb Al-Qur'ān)) 6/463, and Az-Zamakhsharī in ((Al-Kashshāf)) 6/334, And Al-Alūsī in ((Ruh Al-Ma'ānī)) 30/71, all of them: on the authority of my father.

ʻAbd Khayr narrated that Ali, peace be upon him, passed by a man who was weighing saffron, and he tipped the scales, so he corrected the scales, and said: And establish weight in justice, and then weigh it as you wish.

Nāfīh said: Ibn ʻUmar (may Allah be pleased on both of them), used to pass by the seller and say: Fear Allah and fill the measure and weight in justice, for those who spend their time standing on the Day of Resurrection until the sweat will bridle them to the middle of their ears.

Qur'ān 83: 4 ﴿Do such people not think that they will be resurrected﴾, meaning:

Do these people not fear the resurrection and standing before He Who knows the hidden matters and the innermost secrets.

Qur'ān 83: 5 ﴿for a tremendous Day﴾.

Qur'ān 83: 6 ﴿the Day ˹all˺ people will stand before the Lord of all worlds?﴾

[3395] [54 / U] Ibn Fanjawayh: Ibn Mālik al-Qaṭīʻī related to us: ʻAbdullah ibn Aḥmad ibn Ḥanbal related to us: my father related to me: Wakīʻ related to me, on the authority of Hishām the companion of ad-Distwā'ī, al-Qāsim ibn Abī Bazzah: the one who heard from Ibn ʻUmar Raḍī (may Allah be pleased on both of them), that he recited: ﴿Woe to defrauders﴾, and when he reached His Statement:

﴿The Day all people will stand before the Lord of all worlds?﴾, he burst into tears until he fell fainted and stopped reciting the next. (1)

Qur'ān 83: 7 ﴿But no! The wicked are certainly bound for Sijjîn ˹in the depths of Hell﴾

﴿Kallā﴾ Al-Ḥasan said: It means: Certainly: {the record of the wicked}, that is, their deeds are recorded therein.

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(1) **[3395] The assessment of the reliability of the chain of transmitters:**
- Its chain is weak because he who heard from ibn ʻUmar is unknown.

The authentication of Ḥadīth:
- It was reported by Ahmed in ((Az-Zuhd)) (p. 284), and Abū Nuʻaym in ((Ḥilyat Al-Awliyā'')) 1/378 on the authority of Wakīʻ, on the authority of Hishām, on the authority of Al-Qasīm, on the authority of Ibn ʻUmar in it.
- It was mentioned by Al-Wāḥidī in ((Al-Wasīṭ)) 4/443, Az-Zamakhsharī in ((Al-Kashshāf)) 6/336, Al-Rāzī in ((Mafātīḥ al-Ghayb)) 31/90, and Al-Qurṭubī in ((Al-Jami li Aḥkām Al-Qur'ān)) 19/253.

﴾bound for Sijjīn﴿:

According to ʿAbdullah ibn ʿUmar, Mughīth ibn Summī, Qatādah, Mujāhid, aḍ-Ḍaḥāk and ibn Zayd said: It is the low fourth earth, in which there is the souls of the disbelievers and their deeds.

[3396] Al-Ḥusayn ibn Muḥammad ibn Fanjawayh informed us: Mūsā ibn Muḥammad related to us: Al-Ḥasan ibn ʿAllawayh related to us: Ismāʿīl ibn ʿĪsá related to us: Al-Musayyib related to us, Al-A'mash related to us, on the authority of al-Minhāl, on Zādhān, al-Barā' reported the Messenger of Allah (P.B.U.H) as saying: **"Sijjīn: is the beneath the seventh earth."** (1)

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(1) **[3396] The assessment of the reliability of the chain of transmitters:**

- Its chain is very weak. In it al-Musayyib ibn Sharīk, Matrūk, Ismā'īl ibn ʿĪsā, there is a difference of opinion about him, also, it contains whom I did not find.

The authentication of Ḥadīth:

- There are five Ḥadīths narrated on the authority of al-Barā':
- The first: Zadhān, and on the authority of Al-Minhāl ibn ʿAmr and two narrated it on his authority:
- A- Al-Amash:
- Narrated by the compiler from the path of Al-Musayyib ibn Sharīk. It is Matrūk as stated above.
- It was narrated by Abū Dāwūd in the Book of Sunnah, chapter on questioning the grave and the torment of the grave (4753), and in the Book of Funerals, chapter sitting at the grave (3212) via Jarīr.
- Narrated by Abū Dāwūd Aṭ-Ṭayalisī in ((Al-Musnad)) (p. 102) (753) on the authority of Abū ʿAwānah.
- It was narrated by Al-Ḥākim in ((Al-Mustadrak)) 1/94, Book of Faith, via Muḥammad ibn Faḍīl.
- It was narrated by Aḥmad in ((Al-Musnad)) 4/288 (18536), and Abū ʿAwānah as in ((Itḥaf Al-Khayrah Al-Mahrah)) 2/459, and Al-Ḥākim in ((Al-Mustadrak)) 1/96 Book of Faith, and Al-Bayhaqī in ((Ithbāt ʿAdhāb al-Qabr)) ((p. 41) (27) via Zā'idah ibn Qudāmah.
- It was narrated by Aḥmad in ((Al-Musnad)) 30/499 (18034), and Hanād in ((Az-Zuhd)) 1/206 (339), and Abū Dāwūd, The Book of Sunnah, the chapter on asking in the grave and the torment of the grave (4753), and Al-Ḥākim in ((Al-Mustadrak)) 1/96, and Al-Bayhaqī in ((Ithbāt ʿAdhāb al-Qabr)) (p. (1219), Ibn Abī Shaybah in ((Al-Muṣannaf)) 4/623 (12176), Aṭ-Ṭabarī in ((Jāmi' al-Bayān)) 13/214-215, and Ibn Khuzaymah in ((al-Tawḥīd)) 1/273 (175), and Ibn Mandah in ((Al-Imān)) 2/964 (1064), and Al-Ajūrī in ((Ash-Sharī'ah)) 3/1294-1299 (864, 865, 866), and Al-Lalkā'ī in ((Sharḥ Uṣul al-I'tiqād)) 6/1207 (2140), And Abū ʿAwānah, as in ((Ithān

[3397] Ibn Fanjawayh informed us: Abū ʻAlī al-Muqriʾ related to us:

Al-Khayrah Al-Mahrah)) 2/459, and ʻAbd-Razzāq in ((Al-Muṣannaf)) 3/580 (6737).
- All of them are from the paths of Abū Muʾāwiyah Aḍ-Ḍarīr.
- It was narrated by Abū Dāwūd, Book of the Sunnah, Chapter on Questioning and the Torment of the Grave (4754), Ibn Abī Shaybah in ((Al-Muṣannaf)) 4/620 (12175), Aṭ-Ṭabarī in ((Jāmiʾ Al-Bayān)) 13/215, and Abū ʻAwānah as in ((Itḥāf Al-Khayrah Al-Mahrah)) 2/459, Ibn Mandah in ((Al-Imān)) 2/962 (1064), Al-Ḥākim in ((Al-Mustadrak)) 1/96, and Al-Bayhaqī in ((Ithbāt ʻAdhāb al-Qabr)) (p. 40) (25, 26), all of them reported it from paths on the authority of ʻAbdullah ibn Numayr.
- The seven of them: Al-Musayyib, Jarīr, Abū ʻAwānah, Ibn Fudayl, Zāʾidah, Abū Muʾāwiyah, and Ibn Numayr, on the authority of Al-Aʾmash with it.
- B- Amr ibn Qays:
- Narrated by Abū Dāwūd Aṭ-Ṭayalisī in ((Al-Musnad)) (p. 102) (753).
- It was narrated by Al-Nasāʾī, The Book of Funerals, Chapter: Standing on Funerals 4/381 (2000), and Ibn Mājah, Book of Funerals, Chapter: What came about Sitting on Graves (1549).
- Both of them: Abū Dāwūd and Abū Khālid, on the authority of Amr ibn Qays.
- Both of them: Al-Aʾmash and Amr, on the authority of Al-Minhāl.
- This is an authentic chain of narrators. It was authenticated by Al-Bayhaqī, Ibn Mandah, and Ibn Al-Qayyim in ((Al-Rūḥ)) (p. 76), ((Tahdhīb As-Sunan)) 4/337, and Al-Haythamī in ((Majmaʾ az-Zawāʾid)) 3/53.
- And it came from other routes on the authority of al-Barāʾ in a similar manner, in brief and lengthy way as follows:
- The second: ʻUday ibn Thābit:
- It was narrated by Al-Bayhaqī in ((Shuʾb Al-Imān)) 1/358 (396) from the path of Īsá ibn Al-Musayyib, on the authority of ʻUday in a similar manner, and in it the names of the two angels are mentioned: Munkar and Nakīr: and the Ḥadīth from this route was classed as Ḥasan by Al-Mundhirī in ((Al-Targhīb waʾl-Targhīb)) 4/366 (15). And he said: His narrators are invoked in the Sahih.
- The third: Saʿd ibn ʻUbaydah: two narrated it from him:
- A- Al-Amash:
- Narrated by Aṭ-Ṭabarī in ((Jāmiʾ al-Bayān)) 13/213 via Jābir ibn Noah.
- It was narrated by Ibn Abī Shaybah in ((Al-Muṣannaf)) 4/623 (12176), Hanād in ((Az-Zuhd)) 1/206 (340), and Al-Ḥusayn Al-Marwazī in ((Zawāʾid Az-Zuhd)) (p. 379) (1356), and Aṭ-Ṭabarī in (1356). (Jāmiʾ Al-Bayān)) 13/213, and Al-Ajūrī in ((Ash-Sharīʿh)) 3/1299 (867), and Al-Bayhaqī in ((Ithbāt ʻAdhāb al-Qabr)) (p.28).
- Aṭ-Ṭabarānī narrated it in ((Al-Muʿjam Al-Awsat)) 4/80 (3664), and in ((Al-Muʿjam Al-Ṣaghir)) (p. 178) from Yaḥyá ibn Zakariyyá ibn Abī Zāʾidah as Marfūʿ.
- The three of them: Jābir, Abū Muʾāwiyah, and Yaḥyá, on the authority of Al-Aʿmash with it as Marfūʿ, and a Mawqūf report.
- B- Alqamah ibn Marthad:
- Narrated by Ahmed in ((Al-Musnad)) 4/281 (18482), and Al-Bukhārī, The Book

Abū al-Qāsim ibn al-Faḍl related to us: Muḥammad ibn Ḥamīd related to us: Yaʾqūb ibn ʿAbd Allāh al-Ashʿarī related to us: Ḥafṣ ibn Ḥamīd related to us, that Shimr ibn ʿAṭīyah said: Ibn ʿAbbās (may Allah be pleased with both of them)Kaʿb al-Aḥbār (may Allah have mercy on him), and said: Tell me about Allah's statement, (may He be glorified and exalted):

﴿But no! The wicked are certainly bound for Sijjîn ⌜in the depths of Hell⌝﴾, so he said: the spirit of the wicked will be taken to the heaven, but the heaven refused to accept it, then it will be brought down to the earth and the earth refuses to accept it, then it will fell down until it enters beneath the seventh earth until it ends to Sijjīn, that is the cheek of Iblīs, then a scroll

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of Funerals, Chapter on the Torment of the Grave (1369), Book of Interpretation, Chapter {Allah makes the believers steadfast with the firm Word ⌜of faith⌝ in this worldly life} [Qur'ān: 14: 27](4699).Similarly, Aṭ-Ṭayalisī narrated it in ((Al-Musnad)) (p. 101) (745), and Abū Dāwūd, Book of the Sunnah, Chapter on the Matter in the Grave and the Torment of the Grave (4750), and At-Tirmidhī, Book of Interpretation, Chapter and from Surat Ibrāhīm (3120), and Aṭ-Ṭabarī in ((Jāmi' Al-Bayān)) 13/214, And Ibn Ḥibbān in his ((Ṣaḥīḥ)) as in ((Al-Iḥsān)) 1/436 (206), and Ibn Mandah in ((Al-Imān)) 2/962 (1062), and Al-Bayhaqī in ((Proof of the Torment of the Grave)) (p. 27) (1), (p. 28) (2), Al-Bayhaqī in ((Al-I'tiqād)) (p. 146, 147), and Ibn ʿAbd Al-Barr in ((At-Tamhīd)) 22/249.

- All of them are narrated it on the authority of Shu'bah ibn Al-Ḥajjāj, on the authority of Alqamah.
- Both of them: Al-A'mash, and Alqamah, on the authority of Saʾd, in a similar manner.
- Fourth: Khaythamah:
- Narrated by al-Nasā'ī 4/407 (2055) Book of Funerals, chapter on torment in the grave, and in ((As-Sunan al-Kubrá)) 1/660 (2183), Book of Funerals, chapter on torment in the grave, and ʿAbdullah ibn Aḥmad in ((Sunnah)) 2/600 (1430), and Ibn Mandah in ((Faith)) 2/962 (1063), and Al-Bayhaqī in ((Ithbāt ʿAdhāb al-Qabr)) (p. 31) (9).
- All of them narrated it on the authority of ʿAbd al-Raḥman ibn Mahdī, on the authority of Sufyān Ath-Thawrī, on the authority of his father, on the authority of Khaythamah, on the authority of al-Baraʾ with the same.
- Fifth: Abū Isḥāq As-Sabi'ī:
- Narrated by Ahmed in ((Al-Musnad)) 4/291 (18575), on the authority of Muḥammad ibn Ja'far, and Al-Bayhaqī in ((Ithbāt ʿAdhāb al-Qabr)) (p. 29) (4) via Wahb ibn Jarīr.
- Both of them: Ibn Ja'far and Wahb reported it on the authority of Shu'bah, on the authority of Abū Isḥāq, on the authority of al-Barāʾ in a similar manner.

will be brought out beneath the cheek of Iblīs, then it will be numbered and sealed, and put underneath the cheek of Iblīs, destruction will be marked by it until the Day of Judgment. (1)

according to ʿAṭā al-Khurasānī: Sijjīn is the low earth, therein Iblīs and his offspring.

[3398] Ibn Fanjawayh informed us: Al-Faḍl ibn al-Faḍl informed us: ʿAbd al-Raḥmān ibn Abī Hātim related to us: It was read to Yūnus ibn ʿAbd al-A'lā: Ibn Wahb informed us: Ammār and Īsā related to me, on the authority of Yūnus ibn Yazīd, on the authority of someone who told him, on the authority of Ibn ʿAbbās (may Allah be pleased with both of them), that he said to Ka'b al-Aḥbār (may Allah have mercy on him): Tell me about a prisoner and ʿAlīīn? at this Ka'b said: By the One in Whose hand is my soul, I will not tell you about them except with what I find in the revealed Book of Allah Almighty. As for Sijjīn, it is a black tree under the seven earths, in which is written the name of every devil. By her to a prisoner, that is a prisoner, and as for ʿAlyyūn: If the soul of a believer is caught, he is ascended to heaven, and the gates of heaven are opened for him until I end up with him to the Throne. He said: Then a hand will come out from the throne, and it will write for him his descent and dignity, for that is ʿAyyūn. (2)

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(1) **[3397] The assessment of the reliability of the chain of transmitters:**
- Its chain is weak, including Muḥammad ibn Ḥamīd, weak, and his sheikh is Ṣadūq Yahim.

The authentication of Ḥadīth:
- It was recorded by Al-Ḥusayn Al-Marwazī in "Zawā'id Az-Zuhd" (p. 349) (1223), Aṭ-Ṭabarī in "Jāmiʿ Al-Bayān" 30/95, ʿAbd ibn Ḥamīd, and Ibn Al-Mundhir as in "Ad-Durr Al-Manthūr" by Al-Suyūtī 6/537-538 from The way of Shamar ibn ʿAṭiyyah, on the authority of Ibn ʿAbbās, on the authority of Ka'b:
- Its purpose is that it is Israeli report where Ka'b al-Aḥbār is a head in Israeli reports.
- In addition, the report was mentioned by: Al-Wāḥidī in ((Al-Wasīṭ)) 4/443- 444, and Al-Sama'ānī in ((Tafsīr Al-Qur'ān)) 6/180 abbreviated, and Al-Baghawī in ((Ma'ālim Al-Tanzīl))

(2) **[3398] The assessment of the reliability of the chain of transmitters:**
- Its chain is weak; Sheikh Yūnus ibn Yazīd is unknown, Likewise, Sheikh Ibn Wahb, I did not find him.

Al-Kalbī said: It is a rock beneath the lower seventh earth that is green, the heavens are green from it, and the record of the evil people are put underneath it.

Wahb said: It is the last authority of Satan.

[3399] ʿAqīl ibn Muḥammad informed me that Al-Muʾāfāh ibn Zakarīyā informed them them, on the authority of Muḥammad ibn Jarīr, that he said: Ishāq ibn Wahb al-Wāsiṭī related to them, Masʾūd ibn Mūsā ibn Mushkān related to me: Naṣr ibn Khuzaymah related to us, On the authority of Shuʾayb ibn Ṣafwān, on the authority of Muḥammad ibn Kaʾb al-Quraẓī, Abu Hurayrah (may Allah be pleased with him) reported the Messenger of Allah (P.B.U.H) as saying:

"Al-Falaq: a covered well in Hell, and Sijjīn: an open well in Hell." (1)

The authentication of Ḥadīth:

- It was mentioned by Ibn ʿAṭiyyah in ((Al-Muḥarrar Al-Wajīz)) 5/451 and Al-Qurtūbī in Al-Jāmiʾ Li Aḥkām Al-Qurʾān 19/255, both of them narrated it briefly in a similar manner.

(1) **[3399] The assessment of the reliability of the chain of transmitters:**

- Masʾūd ibn Mūsá weak in it, and his sheikh and the sheikh of the compiler I did not find them, and Shuʾayb is acceptable and I did not find him a follower.

The authentication of Ḥadīth:

- It was narrated by aṭ-Ṭabarī in ((Jāmiʿ al-Bayān)) 30/95, and from his path by the compiler, and al-Wāḥidī in ((Al-Wasīṭ)) 4/444 by Masʾūd, on the authority of Nasr, on the authority of Shuʾayb, on the authority of Muḥammad ibn Kaʿb, on the authority of Abū Hurayrah in it.
- Ibn Kathīr mentioned it in ((Tafsīr al-Qurʾān al-ʿAẓīm)) 14/284 and he said: It is Gharīb (strange), Munkar (rejected), and not valid.
- **[3400] The assessment of the reliability of the chain of transmitters:**
- It includes the compiler's sheikh and his sheikh, both of them are impugned. However, the report is Ṣaḥīḥ.

The authentication of Ḥadīth:

- It was narrated by the compiler, Al-Wāḥidī in al-Wasīṭ 4/444, and Al-Bayhaqī in al-Baʾth wan-Nushūr (p. 252) (499) via Muḥammad ibn Ḥammād. Similarly, Aṭ-Ṭabarī narrated it in ((Jāmiʾ al-Bayān)) 30/96 on the authority of Naṣr ibn ʿAlī.
- Al-Ḥusayn Al-Marwazī in ((Zawāʾid Az-Zuhd)) by Ibn Al-Mubārak (p. 349) (1222), and Abū Al-Sheikh in ((Greatness)) 4/1378 (895) from the path of Abī ʿUmar Aḍ-Ḍarīr.
- The four of them: Muḥammad, Naṣr, Al-Ḥusayn, and Aḍ-Ḍarīr, on the authority of Yaḥyá ibn Muslim At-Taʾīfī, on the authority of Ibn Abī Nājiḥ, on the authority of Mujāhid in it.
- It was also narrated by ʿAbd ibn Ḥamīd, and Al-Maḥāmilī in ((Al-Amālī)) as in ((Ad-Durr al-Manthūr)) by As-Suyūṭī 6/538, and I did not find it in ((Amālī)) of Al-Maḥāmilī.

[3400] Abu al-Qasīm aṣ-Ṣaffār informed us: Ḥājib ibn Aḥmad informed us: Muḥammad ibn Ḥammād informed us: Yaḥyā ibn Sulaym aṭ-Ṭā'fī related to us, on the authority of Ibn Abī Najīh [55/a], that Mujāhid commented on Allah's statement, may He be glorified and exalted: {But no! The wicked are certainly bound for Sijjîn ⌜in the depths of Hell⌝}, as saying: Sijjīn is a rock under the seventh lower earth, which turns over, and the record of the wicked people are placed underneath it. (1)

'Ikrimah said: the verse denotes that the deeds of the wicked are in loss and misguidance, and they will be in vain, they will neither have praise nor reward for it. And this is familiar from the people's speech. It is said for the one who is dispraised and low in standing, he fell into the lowest level.

according to al-Akhfash: the word 'Alyyūn refers to severe hardship and detention. it occurred on the pattern of Fa'īl derived of prison, as it is said: Fassīq (evil one), Sharrīq and Khammīr (heavy drunker).

ibn Muqbil composed in this regard:

companions who used to hid white in a district

in a way that the heroes recommend to each other

Qur'ān 83: 8 ﴿And what will make you realize what Sijjîn is?﴾, and what make you know, O Muḥammad,

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(1) **[3400] The assessment of the reliability of the chain of transmitters:**

- It includes the compiler's sheikh and his sheikh, both of them are impugned. However, the report is Ṣaḥīḥ.

The authentication of Ḥadīth:

- It was narrated by the compiler, Al-Wāḥidī in al-Wasīṭ 4/444, and Al-Bayhaqī in al-Ba'th wan-Nushūr (p. 252) (499) via Muḥammad ibn Ḥammād. Similarly, Aṭ-Ṭabarī narrated it in ((Jāmi' al-Bayān)) 30/96 on the authority of Naṣr ibn 'Alī.
- Al-Ḥusayn Al-Marwazī in ((Zawā'id Az-Zuhd)) by Ibn Al-Mubārak (p. 349) (1222), and Abū Al-Sheikh in ((Greatness)) 4/1378 (895) from the path of Abī 'Umar Aḍ-Ḍarīr.
- The four of them: Muḥammad, Naṣr, Al-Ḥusayn, and Aḍ-Ḍarīr, on the authority of Yaḥyá ibn Muslim At-Tā'īfī, on the authority of Ibn Abī Nājiḥ, on the authority of Mujāhid in it.
- It was also narrated by 'Abd ibn Ḥamīd, and Al-Maḥāmilī in ((Al-Amālī)) as in ((Ad-Durr al-Manthūr)) by As-Suyūṭī 6/538, and I did not find it in ((Amālī)) of Al-Maḥāmilī.

﴿What Sijjīn is?﴾, that is, and the record that is placed in Sijjīn, then Allah Almighty indicated what it is, saying:

Qur'ān 83: 9 ﴿a fate ˹already˺ sealed﴾, meaning:

It lies in a record, ﴿sealed﴾, it is inscribed, written, and completed. It looks like parchment in clothes, it neither be forgotten nor erased until they will be recompensed for it.

Qatādah stated: It was inscribed form them with evil.

It was said: It means sealed according to the tongue of Ḥimyar.

Qur'ān 83: 10 ﴿Woe on that Day to the deniers﴾

Qur'ān 83: 11 ﴿Those who deny Judgment Day!﴾

Qur'ān 83: 12 ﴿None would deny it except every evildoing transgressor﴾.

Qur'ān 83: 13 ﴿Whenever Our revelations are recited to them, they say, "Ancient fables!"﴾

the majority of reciters read it with Tā', while Abū Ḥaywah recited it with Yā' because of the verb came in advance.

Qur'ān 83: 14 ﴿But no! In fact, their hearts have been stained by all ˹the evil˺ they used to commit!﴾

﴿Undoubtedly, they will be sealed off from their Lord on that Day﴾.

Abu Bakr, Hamzah and al-Kisā'ī recited it with Imālah (inclination) of Fatḥah of Rā', while Ḥafṣ with Sakt (slight pause on Lām).

﴿their hearts have been stained by all the evil they used to commit﴾.

[3401] Al-Ḥusayn ibn Muḥammad ibn al-Ḥusayn al-Thaqafī informed us: al-Faḍl ibn al-Faḍl al-Kindī informed us: Abū al-Ḥasan Aḥmad ibn al-Mukarram, that is, al-Bartī in Baghdad: ʻAlī ibn al-Madīnī related to us: Al-Walīd ibn Muslim [55/b], he said: I heard Muḥammad ibn ʻJlān saying: Al-Qa'qā' ibn Ḥakīm related to me that Abū Ṣāliḥ as-Sammān said that Abū Hurayrah narrated to him that he heard the Messenger of Allah (P.B.U.H) saying:

"Verily, when the servant commits a sin, a black spot appears in his heart. If he repents from it, his heart is polished clean. However, if he increases (in the sin), the spot will continue to increase. (1)

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(1) **[3401] The assessment of the reliability of the chain of transmitters:**

- Its chain includes Ibn Ajlān: Ṣadūq, however, he got confused about the Ḥadīths of Abū Hurayrah.

The authentication of Ḥadīth:

- The Ḥadīth is on Ibn ʿAjlān, on the authority of Al-Qaʾqāʾ, on the authority of Abī Ṣāliḥ, on the authority of Abī Hurayrah, with it, and it is narrated on his authority by six:
- The first: Al-Walīd ibn Muslim:
- Narrated by the compiler, and Ibn Mājah, Book of Asceticism, Chapter on Remembrance of Sins (4244), and Aṭ-Ṭabarī in ((Jāmiʾ al-Bayān)) 30/98 via the authority of al-Walīd ibn Muslim.
- The second: Al-Layth ibn Saʾd:
- Narrated by At-Tirmidhī, Book of Interpretation, Chapter on Surat Al-Mutafifin (3334), and Al-Nasāʾī in ((Al-Sunan Al-Kubra)) 6/59 (11658), and in ((Action of the Day and Night)) (p. 139) (421), on the authority of Qutaybah. It was narrated by Ibn Ḥibbān in his ((Ṣaḥīḥ)) as in ((Al-Iḥsān)) 3/210 (930), via Īsā ibn Ḥammād.
- Both of them: Qutaybah and Īsā, on the authority of al-Layth.
- At-Tirmidhī said: This is Ḥasan Ṣaḥīḥ (good and authentic) Ḥadīth.
- Third: Ṣafwān ibn Īsá:
- It was narrated by Aḥmad, and Aṭ-Ṭabarī in ((Jāmiʾ al-Bayān)) 1/117, 30/98 on the authority of Ibn Bashār, and it was narrated by al-Ḥākim in ((Al-Mustadrak)) 2/562, via Bakkār ibn Qutaybah.
- Similarly, It was narrated by ʿAbd ibn Ḥamīd as in ((Al-Durr Al-Manthūr)) by As-Suyūṭī 6/539, and on the authority of Al-Baghawī in ((Sharḥ as-Sunnah)) 5/89 (1304), and in ((Maʾālim at-Tanzīl)) 8/365, and Al-Bayhaqī in ((Al-Sunan al-Kubrá)) 10/316 (20763), and in ((Ahlul Imān)) 5/440 via Muḥammad ibn ʿAjlān.
- The five of them: Ahmed, Ibn Bashār, Bakkār, ʿAbd ibn Ḥamīd, and Ibn ʿAjlān, on the authority of Safwān.
- Fourth: Abū Khālid:
- It was narrated by Aṭ-Ṭabarī in ((Jāmiʾ al-Bayān)) 30/98 on the authority of Abū Kurayb, on the authority of Abū Khālid with it.
- Fifth: Ṭāriq ibn Abdul-ʿAzīz:
- Aṭ-Ṭabarī narrated it in ((Jāmiʾ al-Bayān)) 30/98 on the authority of Muḥammad ibn Ismāʾīl, on the authority of Ṭāriq in it.
- Sixth: Yaḥyá ibn Rāshid:
- It was narrated by Al-Wāḥidī in ((Al-Wasīṭ)) 4/445 via Hamza ibn Rabiʾah, on the authority of Yaḥyá.

That is what Allah Almighty stated in the verse:

﴿Nay ! But on their hearts is the Ran (covering) which they used to earn﴾.

the commentators said like this about the word al-Rān, that is, sin after sin until the heard becomes gloomy.

according to Ḥudhayfah ibn al-Yamān (may Allah be pleased with him): the heart looks like the palm hand, if the slave commits a sin, it will constrict, and he grabbed one of his fingers, then if he commits another sin, it contracts, and he grabbed another finger, then when he commits another sin, it contracts, then He clenched his fists, t, thus, his heart will be sealed out. They would call this: al-Rayyn, then he recited this verse.

According to Bakr ibn Muḥammad ibn ʿAbdullah: if a servant commits a sin, it will be in his heart like the poke of the needle, then if he commits another sin, it will be like that, if sins increased, the heard will be like the sieve or the screen.

Al-Ḥasan said: It is sin upon sin until the heart dies.

Ibn Abbas (may Allah be pleased with both of them) said: the it will be sealed on the heart.

ʿAṭā said: their hearts were covered, so they fell into their whims.

And it was said: He turned it over, so He made it upside down, it is similar to His statement, Glory be to Him,

﴿We turn their hearts and eyes away ˹from the truth﴾ [6: 110],

The term Rayyn lexically refers to the predominance of something, it is said

Rānat al-Khamar ʿalā ʿAqlihi (the wine seized his mind), if it prevailed over him, so he got drunk.

- It was also narrated by: Ibn al-Mundhir, Ibn Mardawayh, and Ibn Abī al-Dunyá in ((Repentance)) as in ((Ad-Durr al-Manthūr)) by As-Suyūṭī 6/539.
- And Mālik in ((Al-Muwaṭṭa')) 2/990 (1794).
- It is a Ṣaḥīh Ḥadīth. Adh-Dhahabī said in ((Muhadhdhab as-Sunan)) as in ((Fayḍ al-Qadīr)) by al-Manāwī 2/372: Its chain of transmission is Saḥīḥ.
- Al-Albānī graded it as Ḥasan in "Ṣaḥīḥ Al-Jāmi'" 1/342 (1670).
- An-Nuktah refers to a small trace, like a point of dirt in a mirror, a sword, and the like.
- See: ((An-Nihāyah in Gharīb Al-Ḥadīth wal Al-Athar)) by Ibn Al-Athīr 5/99.

Abū Zubayd (aṭ-Ṭa'tī) said:

Then, when he saw him, she berated him for wine,

And not to show him out of fear

Another said:

You did not see me until I was deserted and I owed

The butler who was with me in the evening was obsessed by wine

So the meaning of the verse is: it overcame their minds, and encompassed with it, until it submerged and covered it. [56/a]

Qur'ān 83: 15 ﴿Undoubtedly, they will be sealed off from their Lord on that Day﴾.

Some scholars said that they will be prevented from Allah's Mercy and His Bounty.

According to the majority of commentators: They will be partitioned from their Lord.

Al-Ḥusayn ibn Al-Faḍl said: Just as He veiled them in this world from His unification, He veiled them in the Hereafter from seeing Him.

[3402] Abū al-Qāsim al-Ḥasan ibn Muḥammad ibn Ja'far informed us: Abū Ja'far Muḥammad ibn Ṣāliḥ ibn Hānī related to us: Al-Ḥusayn ibn al-Faḍl related to us, 'Affān ibn Muslim aṣ-Ṣaffār, on the authority of al-Rabī' ibn Ṣubyḥ and 'Abd al-Wāḥid ibn Zayd related to us: Al-Ḥasan said: Had the worshippers and ascetics known that they will not see their Lord on the Day of Judgment, their souls would have been come out. (1)

(1) **[3402] The assessment of the reliability of the chain of transmitters:**

- Its chain is extremely weak, including 'Abd al-Wāḥid ibn Zayd, Matrūk, and his followers are truthful, has a poor memory, and the compiler's sheikh, al-Ḥākim is impugned by al-Ḥākim.

The authentication of Ḥadīth:

- It was mentioned by Al-Wāḥidī in ((Al-Wasīṭ)) 4/446, As-Sama'ānī in ((Tafsīr al-Qurān)) 6/181, Al-Baghawī in ((Ma'ālim Al-Tanzīl)) 8/366, and Al-Khāzin in ((Lubāb at-Ta'wīl)) 4/405.

Yaḥyā ibn Sulaymān ibn Naḍlah said: Mālik ibn Anas has been asked about this verse, so he said: Just as He Almighty blocked their enemies from seeing Him, He appeared for His guardians in order to see Him.

[3403] I heard Abū al-Qāsim al-Ḥasan ibn Muḥammad al-Nīsābūrī saying: I heard Abā ʿAlī al-Ḥasan ibn Aḥmad an-Nisāwī saying: I heard Abā Naʿīm ʿAbd al-Malik ibn Muḥammad ibn ʿAdī saying: I heard al-Rabīʿ ibn Sulaymān, saying: One day, I was at ash-Shafi'ī (may Allah have mercy on him), then some upper Egyptian scribes came to him asking him about Allah's statement:

﴿Undoubtedly, they will be sealed off from their Lord on that Day﴾,

Hence, he wrote to them: As He veiled some people with discontent, it indicated that some people will see Him by pleasure, so I said to him: Or you are certain of this, sir. He said: By Allah, if Muhammad bin Idrīs was not certain that he will see his Lord in The Day of Judgment, he would not have worshiped him in this world. (1)

Qur'ān 83: 16 ﴿Moreover, they will surely burn in Hell﴾, meaning: they will be admitted into Hell.

Qur'ān 83: 17 ﴿And then be told, "This is what you used to deny."﴾

Qur'ān 83: 18 ﴿But no! The virtuous are certainly bound for 'Illiyûn ˹in elevated Gardens﴾

[3404] Ibn Fanjawayh informed us: Mūsá ibn Muḥammad related to us: al-Ḥasan ibn Alawiyyah related to us: Ismāʿīl ibn ʿĪsá related to us: Al-Musayyib related to us: Al'ʿmash related to us, on the authority of al-Minhāl,

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(1) **[3403] The assessment of the reliability of the chain of transmitters:**

- Its narrators are trustworthy, with the exception of The compiler's sheikh. It was said: Al-Ḥākim declared him a liar, and his sheikh was not mentioned with Jarḥ or Taʿdīl.

The authentication of Ḥadīth:

- It was reported by the compiler, and Al-Wāḥidī in ((Al-Wasiṭ)) 4/446 from the path of al-Ḥasan, on the authority of Abū Nuʿaym, on the authority of al-Rabīʿ, on the authority of al-Shafi'ī with it.
- It was mentioned by As-Samaʿānī in ((Tafsīr Al-Qur'ān)) 6/181, Al-Baghawī in ((Maʿālim At-Tanzīl)) 8/366, Ibn ʿAṭṭiyah in ((Al-Muḥarrar Al-Wajīz)) 5/452, and Al-Rāzī in ((Mafātīḥ al-Ghayb)) 31/96, all of them Briefly, and Al-Qurṭubī in ((Al-Jami li Aḥkām Al-Qur'ān)) 19/259.

on the authority of Zādhān, al-Barā' ibn ʿĀzib (may Allah be pleased with him) reported the Messenger of Allah (P.B.U.H) as saying:

"'Iliyyīn is located in the seventh heaven under the Throne." (1)

Ibn Abbas (may Allah be pleased with both of them) said: It is a tablet of green aquamarine, suspended under the Throne; their deeds are recorded in it.

Ka'b and Qatādah stated: It is the right-hand side of the Throne.

According to Muqātil said: Leg of the Throne.

Alī ibn Abī Ṭalḥah and Atā reported Ibn Abbas, may Allah be pleased with both of them: It refers to Paradise.

In addition, ʿAṭṭiyah narrated him as saying: Their deeds are in the Book of Allah with Allah in the heavens.

Aḍ-Ḍaḥāk said: It refers to Sidrat al-Muntahā.

According to the scholars of semantics: It means height after height, and honor after honor, and that is why the plural form of it occurred with Yā; and Nūn, like the plural of Men if it has no singular nor duality of its form.

Al-Farrā' stated: It is a noun that is subject to the plural adjective, and there is no single word for it, as you say: twenty and thirty.

Yūnus an-Naḥwī said: The singular form of it is ʿAlī and ʿAliyah.

[3405] Ibn Fanjawayh: Ibn Ḥamdān related to us: Abū al-Ḥasan Muḥammad ibn Isḥāq al-Maḥlābī related to us: Muḥammad ibn Yūnus related to us: ʿAffān ibn Muslim related to us: Ḥammād ibn Salamah related to us, on the authority of ʿĀṣim ibn Bahdalah, on the authority of Khaythamah, that

(1) **[3404] The assessment of the reliability of the chain of transmitters:**
- Its chain is very weak, including al-Musayyib ibn Sharīk, Matrūk, and Ismā'īl ibn Īsá differed in it, as it contains whom I did not find.

The authentication of Ḥadīth:
- It was mentioned above in a previous narration, but this narration was reported by Al-Wāḥidī in ((Al-Wasīṭ)) 4/447, and Al-Baghawī mentioned it in ((Ma'ālim At-Tanzīl)) 8/366, and Al-Qurṭubī in ((Al-Jāmi' Li Aḥkām Al-Qur'ān)) 19/260, and Al-Khāzin In ((Lubāb at-Ta'wīl)) 4/405.

ʿAbd Allāh ibn ʿAmr (May Allah be pleased on both of them) commented on Allah's statement:

﴿But no! The virtuous are certainly bound for ʾAlyyūn ⌜in elevated Gardens﴾

As saying: He said: The people of Iliyyīn look at the people of Paradise from the corners, so if a man appears, Paradise will shine, and they said: A man from the people of Iliyyīn has looked upon us. (1)

Qurʾān 83: 19 ﴿And what will make you realize what ʾIliyyīn is?﴾.

Qurʾān 83: 20 ﴿A fate ⌜already⌝ sealed﴾,

It was inscribed for them with good and there anastrophe in the verse, estimated by: Indeed, the record of the righteous people is a sealed record in ʿIliyyīn where the angels located. Likewise, the record of the wicked is a sealed recorded in Sijjīn where Iblīs and his soldiers located.

Qurʾān 83: 21 ﴿Witnessed by those nearest ⌜to Allah﴾,

Qurʾān 83: 22 ﴿Surely the virtuous will be in bliss﴾,

Qurʾān 83: 23 ﴿Seated⌝ on ⌜canopied⌝ couches, gazing around﴾,

They are lying on their beds looking at what Allah's granted them bliss and honor.

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(1) **[3405] The assessment of the reliability of the chain of transmitters:**

- Its chain is weak, including Muḥammad ibn Yūsuf, Its chain is weak, and Muḥammad ibn Isḥāq, I did not find it.

The authentication of Ḥadīth:

- It was reported by Ibn Abī Shaybah in ((Al-Muṣannaf)) 12/81-82 (35016), Book of Paradise, Chapter what is mentioned in Paradise, from ʿAffān, on the authority of Ḥammād, on the authority of ʿĀṣim, on the authority of Khaythamah, on the authority of ʿAbdullah ibn Amr.
- Al-Qurṭubī mentioned it 19/261 and made it a chain of transmission from the Ḥadīth of ʿAbdullah ibn ʿUmar.
- And the compiler is from Muḥammad ibn Al-Faḍl, on the authority of ʿAṭā, on the authority of As-Sulamī, on the authority of ʿAlī.
- Al-Samʾānī mentioned it in ((Tafsīr Al-Qurʾān)) 6/183, Al-Baghawī in ((Maʾālim At-Tanzīl)) 8/368, "Discovering the Faces of the Readings" by Makkī 2/366, and Al-Qurṭubī in "Al-Jāmiʾ li Aḥkām Al-Qurʾān" 19/263 And Ibn Manẓūr ((Lisān Al-ʿArab)) 12/164, and Abū Ḥayyān in ((Al-Baḥr Al-Muhīt)) 8/434, and Ash-Shawkānī in ((Fatḥ Al-Qadīr)) 5/467.

According to Muqātil: They will look at their enemies while they will be tormented.

Ibn ‘Aṭā’ stated: They will look at the

A fighter said: They look at their enemy, how they are being tortured.

Ibn Atā said: On the pillars of knowledge, they look at the good, and on the pillars of closeness, they look at the All Merciful.

Qur’ān 83: 24 ﴿You will recognize on their faces the glow of delight﴾

Meaning: its freshness, its luster, and its light.

You will notice a glow of delight in their faces when you look at them.’ This is a description of opulence, decorum, happiness.

It is said: Anaḍar an-Nabat, if it blooms and enlightens.

the majority of reciters read it {Ta’riffu} with Tā’ and Kasrah of al-Rā’. And the word Naḍrat (delight) occurred in accusative, while Abū Ja’far and Ya’qūb recited it with Ḍammah of the both the two Tā’s and Fatḥah of al-Ra’ā’ in passive form.

Qur’ān 83: 25 ﴿They will be given a drink of sealed, pure wine﴾, the word Raḥīq refers to the pure and good wine. It is said that it refers to the original wine, while Muqātil said: It means the white wine.

Ḥassān composed in this:

They are given cold water to those who have brought

The wildflowers to drink clapping with smooth nectar

Another said:

Or is there no way to youth, and its remembrance is

More desirable to me than smooth nectar

﴿Sealed﴾: sealed, and prevented from being touched by diamonds, or touched by a hand until its seal is broken by the righteous on the Day of Resurrection.

Mujāhid said: It is mixed with clay.

Qur'ān 83: 26 ﴿Whose last sip will smell like musk﴾.

According to ibn Zayd: It will be mixed with musk with Allah, and will be mixed with clay in this world.

Ibn Mas'ūd (may Allah be pleased with him) said: Makhtūm (sealed) means mixed with musk, while 'Alqamah said: Its taste and its smell is musk.

Others stated that its final destination and the last of its aroma is musk

Qatādah said: They will be mixed with camphor and sealed with musk.

[57/b] 'Abdul Raḥaman ibn Sābiṭ reported Abu ad-Dardā' (may Allah be pleased with him) commented on His statement:

{Whose last sip smell like musk}: as saying: It is a white drink like silver, with which, they will seal their drink, and if a man from the people of the world put his finger in it and then took it out, there would be nothing left He has a soul, but he finds its goodness.

The seal of everything: the emptiness of it, the sealing of the Qur'ān from it, and all is well that ends well.

The majority of reciters read it Khitāmuhu by introducing Tā', while al-Kisā'ī recited it: Khātamahu, this is the recitation of 'Alī (may Allah be pleased with him) and 'Alqamah (may Allah have mercy on him).

[3406] Muḥammad ibn 'Abdūs informed us: Muḥammad ibn Ya'qūb related to us: Muḥammad ibn al-Jahm informed us: Yaḥyā ibn Ziyād al-Farrā' informed us: Muḥammad ibn al-Faḍl, on the authority of 'Aṭā' ibn al-Sā'ib, on the authority of Abī 'Abd al-Raḥmān al-Sulamī, that 'Alī Raḍī Allāh (may Allah be pleased with him) used to recite it: {{Khātamahu Misk}}. (1)

[3407] and with his chain of transmission on the authority of al-Farrā: Abū al-Aḥwaṣ informed me that Ash'ath ibn Abī al-Sha'thā' al-Muḥāribī:

(1) **[3406] The assessment of the reliability of the chain of transmitters:**
- very its chain is weak; In it Muḥammad ibn Al-Faḍl, they lied to him, and no Jarḥ or Ta'dīl was raised about the compiler's sheikh.

The authentication of Ḥadīth:
- It was reported by Al-Farrā' in ((Ma'ānī al-Qur'ān)) 3/248, and from his way by An-Naḥḥās in ((I'rāb al-Qur'ān)) 15/18.

‘Alqamah ibn Qays recited: {{the end of it is musk}}. And he said: Did you not see the woman saying to the apothecary: Make the end of for me musk; she wanted the end of it. (1)

Moreover, both al-Kātim and al-Kitām have the same meaning, as it is said for the man: Karīm aṭ-Ṭāba’ and aṭ-Ṭibā’ (a well-bred man).

Al-Farazdaq composed in this meaning:

There were deaths beside me

and I stated to close the seal.

{So let whoever aspires to this strive ˹diligently} means: Let those who wish take the initiative to obey Allah (may He be glorified and exalted).

according to Mujāhid said: Let the workers work, It is similar to His statement: ﴿For such ˹honour˺ all should strive﴾ [37: 61]

Muqātil bin Sulaymān said: Let the disputants dispute.

Ibn Ḥayyān said: Let those who hasten to hasten.

Atā said: Let those who precede to precede.

And Zayd ibn Aslam said: Let the squabbles quarrel.

Ibn Jurayj said: Let them be diligent in his request, and be keen on it.

Its origin is from the precious thing, and it is what [58/a]

the peoples ‘s souls aspire to it, ask for it and wish it, and each one would like to take it by himself and will be stingy to the others.

Qur’ān 83: 26 ﴿And this drink’s flavour will come from Tasnīm﴾

(1) **[3407] The assessment of the reliability of the chain of transmitters:**
- Its narrators are trustworthy, except for the compiler’s sheikh.

The authentication of Ḥadīth:
- It was reported by Al-Farrā’ in ((Ma’ānī al-Qur’ān)) 3/248, and from his compiled path on the authority of Abī Al-Aḥwas, on the authority of Ash’ath, on the authority of Alqamah.
- Al-Baghawī mentioned it in ((Ma’ālim at-Tanzīl)) 8/368, ((Al-Kashf fī Wjūh al-Qirā’āt)) by Makkī 2/366, and Al-Qurṭubī in ((Al-Jāmi’ Li Aḥkām Al-Qur’ān)) 19/263, and Ash-Shawkānī in ((Fatḥ Al-Qadīr)) 5/467.

That is, A drink is poured on them from a height.

That is why the hump of a camel, and the hump of graves are called Sinām.

Al-Ḍaḥāk said: It is a drink called: Tasnīm, and it is one of the noblest drinks.

Muqātil stated: It is called Tasnīm because it sniffs, and it will be poured it on them from above them in their rooms and homes, flowing from the Garden of Eden to the people of Paradise.

Ibn Mas'ūd and Ibn Abbas (May Allah be pleased with both of them) said: It is pure for the close ones, they drink it purely, and it is mixed for the rest of the people of Paradise.

[3408] ʿAbdullah ibn Ḥāmid informed us, with others, they said: Makkī ibn ʿAbdān informed us: ʿAmmār ibn Rajā informed us: Suwayd ibn ʿAmr al-Kalbī said: Ḥammād ibn Salamah related to us to us: ʿAlī ibn Zayd related to us, on the authority of Yūsuf ibn Mahrān, that Ibn ʿAbbās (may Allah be pleased with both of them) commented on Allah's statement:

{And this drink's flavour will come from Tasnīm} as saying: This is what Allah Almighty said:

﴿No soul can imagine what delights are kept in store for them as a reward for what they used to do﴾. [32: 17] (1)

according to some scholars: It is a well that flows in the air, gushing, so it pours into the containers of the people of Paradise according to the amount of its filling, and if it is full, the water is held so that not a drop of it falls on the

(1) **[3408] The assessment of the reliability of the chain of transmitters:**

- Its chain is weak, including Yūsuf ibn Mahrān, who is Layyin in Ḥadīth, and ʿAlī ibn Zayd is its chain is weak, the compiler's sheikh, whom no Jarḥ or Ta'dīl was raised about.

The authentication of Ḥadīth:

- It was reported by ʿAbd ibn Ḥamīd and Ibn Al-Mundhir, as in ((Ad-Durr al-Manthūr)) by As-Suyūṭī 6/544, and the compiler from Yusuf ibn Mahrān, on the authority of Ibn ʿAbbās in it.
- It was mentioned by Al-Wāḥidī in ((Al-Wasīṭ)) 4/449, Al-Baghawī in ((Ma'ālim Al-Tanzīl)) 8/368, Al-Rāzī in ((Mafātīḥ al-Ghayb)) 31/100, Al-Qurṭubī in ((Al-Jāmi' Li Aḥkām Al-Qur'ān)) 19/264, and Al-Khāzin In ((Lubāb at-Ta'wīl)) 4/406.

ground, so they do not need to seek rain. this is the meaning of the Tasnīm according to Qatādah.

The origin of the word: It is taken from the elevated place and position, so it is said to the elevated thing: a hump, and the honorable man has a hump, and it is a definite noun, such as at-Tasnīm, which is the name of a mountain.

Qur'ān 83: 28 ﴿a spring from which those nearest ˹to Allah˺ will drink﴾

the term 'Ayn occurred in accusative as a circumstantial phrase, and it you like, you can say: And They will be given water from a spring, or I mean a spring.

﴿Will drink form it﴾, and it was said: They will drink it:

﴿Those nearest to Allah﴾.

Al-Jarīrī and al-Waṣitī commented on Allah's statement:

a spring from which those nearest ˹to Allah˺ will drink}, as saying: They are sitting on the carpet of closeness in the people's gathering, and the pasture of sanctity, with the cup of contentment, on witnessing the Truth (may He be glorified and exalted be).

Qur'ān 83: 29 ﴿Indeed, the wicked used to laugh at the believers﴾, It refers to those who ascribed partners with Allah, such as: Abū Jahl, al-Walīd ibn al-Mughīrah, al-Āṣ ibn Wā'il as-Sahmī, and their fellow of the polytheists of Mecca.

﴿The wicked used to laugh at the believers﴾, such as: 'Ammār, Khabbāb, Ṣuhayb, Bilāl, and their companions of the poor believers (may Allah be pleased with them all)

﴿Used to laugh﴾, they used to mock at them and wander of their Islam.

Muqātil and al-Kalbī said: It was revealed about Alī Ibn Abī Tālib (may Allah be pleased with him) because he came in a group of Muslims to the Prophet (P.B.U.H) and the hypocrites mocked them and laughed and winked at them, then they returned to their companions and said: Today we saw the bald man and we laughed at him. Thereupon, Allah the Exalted sent down these verses before 'Alī, may Allah be pleased with him, and his companions reached the Messenger of Allah (P.B.U.H).

Qur'ān 83: 30 ﴿wink to one another whenever they passed by﴾, they would wink at each other, and pointing with their eyes.

Qur'ān 83: 31 ﴿and muse ˹over these exploits˺ upon returning to their own people﴾,

Ḥafṣ alone recited it with Alif, that is, (Fakihīn)

Qur'ān 83: 32 ﴿And when they saw the faithful, they would say, "These ˹people˺ are truly astray﴾.

When they would come to Muhammad (P.B.U.H) and they would they are on a religion other than their religion.

Qur'ān 83: 33 ﴿even though they were not sent﴾,it refers to the polytheists.

{Upon them}, refers to the believers.

{Keepers over the believers﴾.

meaning, these criminals have not been sent as guardians over the deeds and statements of these believers.

Qur'ān 83: 34 {But on that Day} refers to the Da of Resurrection,

{the believers will be laughing at the disbelievers}, just as disbelievers laughed at them in the world, and that is because a door to Paradise is opened for the disbelievers, and it is said to them: Go out to it, and when they reach it; It will be shut down before them, this is done to them repeatedly, (and the believers laugh, while they are:

Qur'ān 83: 35 ﴿on couches﴾, made of pearls and sapphires,

﴿looking﴾ at how they are being tortured.

Ka`b said: There are windows between Heaven and Hell, so if [59/a] the believer wanted to look at his enemy who was in this world, he will look out of some of those windows.

This is proven by the Almighty's saying:

﴿Then he ˹and the others˺ will look and spot him in the midst of the Hellfire﴾ [37:55]

Qur'ān 83: 36 ﴿The believers will be asked,˹ "Have the disbelievers ˹not˺ been paid back for what they used to do?"﴾

meaning, 'will the disbelievers be recompensed for their mockery and belittlement against the believers, or not?'

Thuwyba and Uthība (recompensed) have the same meaning.

Surat al-Inshiqaq (the Sundering)

It was revealed in Mecca, It consists of four hundred and thirty-four letters, one hundred and seven words, and twenty-five verses.

[3409] Sa'īd ibn Muḥammad, Kāmil ibn Aḥmad and Muḥammad ibn al-Qāsim informed us: Muḥammad ibn Maṭar informed us: Ibrāhīm ibn sharīk related to us: Aḥmad ibn Yūnus related to us, Sallām ibn Salīm related to us: Hārūn ibn Kathīr, on the authority of Zayd ibn Aslam, on the authority of Abīh, on the authority of Abī Umāmah al-Bāhilī, Ubay ibn Ka'b (may Allah be pleased with him) reported the Messenger of Allah (P.B.U.H) as saying:

"Whoever recites Surat al-Inshiqāq, Allah will protect him to given his record of deeds from behind him." (1)

Qur'ān 84: 1 ﴿When the sky bursts open﴾

Qur'ān 84: 2 ﴿Obeying its Lord as it must﴾,

Meaning, it listens to its Lord and obeys His command to split apart. This will occur on the Day of Judgment.

Qur'ān 84: 3 ﴿And when the earth is flattened out﴾

Meaning, when the earth is expanded, spread out and extended.

Qur'ān 84: 4 ﴿And ejects ⌜all⌝ its contents and becomes empty﴾,

Meaning, it throws out the dead inside of it, and it empties itself of them.

Qur'ān 84: 5 ﴿Obeying its Lord as it must, ⌜surely you will all be judged﴾,

The scholars differed over the apodosis of His statement:

﴿When the sky bursts open﴾, it is said: It is omitted because the meaning is understood. Others said: Its apodosis is the sixth verse, that is,

(1) **[3409] The assessment of the reliability of the chain of transmitters:**
- Its chain is very weak, and the Ḥadīth is Mawḍū'.

The authentication of Ḥadīth:
- It was previously discussed.

Qur'ān 84: 6 ﴿O humanity! Indeed, you are labouring restlessly towards your Lord, and will ˹eventually˺ meet the consequences﴾.

Its implication is that if the heaven splits, everyone will meet the consequences of what he endeavored for.

According to al-Mubarrid, there is anastrophe in the in the verse, estimated by: O man! Verily, you are returning towards your Lord with your deeds and actions, a sure returning.

According to another view: the apodosis is the word {wa'adhinat}, hence, Wāw will be extra.

And the meaning of his saying:

﴿O humanity! Indeed, you are labouring restlessly towards your Lord﴾

Meaning, ‘verily you are hastening to your Lord and working deeds}.

﴿And will ˹eventually˺ meet the consequences.﴾ And reward him for it, whether it is good or bad,

And al-Qutaybī said: Keep up your livelihood until you meet your Lord.

And striving: doing the utmost effort in the matter until that toils in it, i.e.: affects.

Among it is the saying of the Prophet (P.B.U.H):

“Whoever asks and has something to suffice him, his request will come on the Day of Resurrection as scratches, bruises, or tears on his face.”

scratch mark.

Ibn Muqbil said:

Life is not but two cases, one to die and the other to work hardly.

[3410] Al-Ḥusayn ibn Muḥammad informed us: Mūsá ibn Muḥammad ibn ‘Alī related to us: Al-Ḥasan ibn ‘Alawīyah al-Qaṭṭān related to us: (Ismā‘īl ibn ‘Īsá related to us, Isḥāq ibn Bishr informed us, on the authority of Sufyān al-Thawrī, on the authority of his father, on the authority of ‘Ikrimah Ibn ‘Abbās (may Allah be pleased with both of them) reported the Messenger of Allah (P.B.U.H) as saying:

"The penitent is waiting for mercy, the admirer is waiting for hatred, and every worker will get what he did ."(1)

Qur'ān 84: 7 Allah(May He be glorified and exalted) said:

﴿As for those who are given their record in their right hand﴾, meaning: the record of his deeds.

Qur'ān 84: 8 ﴿They will have an easy reckoning﴾,

Qur'ān 84: 9 ﴿And will return to their people joyfully﴾

[3411] Abū 'Abdullah al-Ḥusayn ibn Muḥammad ibn Fanjawayh al-'Adl informed us: Muḥammad ibn 'Abdullah ibn Barzah related to us: Muhammad ibn Ghālib related to us: Sa'īd ibn Sulaymān related to us: Mubārak ibn Faḍālah related to us, On the authority of Ayyūb, on the authority of Ibn Abī Mulaykah, that 'Ā'ishah (may Allah be pleased with her) said: I heard the Messenger of Allah (P.B.U.H) [60/a] saying:

"(Whoever is interrogated during the reckoning, then he will be punished." (2)

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(1) **[3410] The assessment of the reliability of the chain of transmitters:**
- Its chain is very weak, including Isḥāq ibn Bishr who is a liar, and Ismā'īl ibn Īsá has been impugned, and Mūsá ibn Muḥammad, I did not find him.

The authentication of Ḥadīth:
- The Ḥadīth relies on Sufyān Ath-Thawrī, on the authority of his father, on the authority of 'Ikrimah, on the authority of Ibn 'Abbās.
- It was narrated by the compiler through Ismā'īl ibn Īsá, and Ibn Ḥibbān in ((Al-Majrūhīīn)) 1/136 from Al-Ḥasan ibn Bayān.
- Both of them: Ismā'īl and Al-Ḥasan, on the authority of Isḥāq ibn Bishr.
- It was narrated by Ibn 'Uday in ((Al-Kāmil)) 8/180 via 'Amr Ibn Bakr, on the authority of Maysarah Ibn Abd Rabbih.
- It was narrated by Aṭ-Ṭabarānī in ((Al-Mu'jam Al-Ṣaghīr)) (p. 189) from the path of Mūsá ibn Muḥammad, and it was narrated by Al-Bayhaqī in ((Shu`b Al-Imān)) 5/453 from the path of Al-Ḥalawānī.
- Both: Mūsá, and Al-Ḥalawānī, from Muṭarrif.
- The three of them: Isḥāq, Maysarah, and Muṭarrif, on the authority of Sufyān Ath-Thawrī, with it at length and briefly.
- The Ḥadīth was also narrated by: Al-Daylamī in ((Musnad Al-Firdaws)) 5/313 (6917).

(2) **[3411] The assessment of the reliability of the chain of transmitters:**
- Its chain is weak It includes Ibn Abī Barzah whose affair was not praised, except that the Ḥadīth is proven in the two Ṣaḥīhs and other routes.

They said: O Messenger of Allah isn't he Allah Almighty said:

The authentication of Ḥadīth:

- It was narrated by the compiler, and on the authority of Al-Baghawī in ((Ma'ālim al-Tanzīl)) 8/374 via Mubārak ibn Faḍālah.
- It was narrated by Al-Bukhārī in the Book of Interpretation, chapter {they will have an easy reckoning} [Qur'ān: 84: 8] (4939), and Muslim in the Book of Interpretation, chapter and from Surah {When the sky bursts open} [Qur'ān: 84: 1] (3337), and Aṭ-Ṭabarī in ((Jāmi' Al-Bayān)) 30/116 via 'Abdul-Wahhāb Ath-Thaqafī.
- It was narrated by Muslim in the Book of Paradise, in the chapter on proof of reckoning (2876), and Aṭ-Ṭabarī in ((Jāmi' al-Bayān)) 30/116 via Ismā'īl ibn 'Aṭṭiyah.
- The four of them: Mubārak, Ḥammād, 'Abd al-Wahhāb, and Ismā'īl, on the authority of Ayyūb.
- In addition, Al-Bukhārī narrated it, Book of Knowledge, Chapter: He who hears something and returns until he knows it (103), and on the authority of Al-Baghawī in ((Al-Sunnah)) 15/131 via Nāfi', on the authority of Ibn 'Umar.
- It was narrated by Al-Bukhārī, Book of Interpretation, and Chapter: "chapter {they will have an easy reckoning} [Qur'ān: 84: 8] (6539), Book of Al-Riqāq (Softening heart), Chapter: Whoever discusses the account is tortured (6536), and Muslim, Book of Paradise, Chapter: Proving the Account (2876) by Yaḥyá Al-Qaṭṭān.
- Narrated by Al-Bukhārī, Book of Riqāq, and Chapter: Those who discuss the account are tortured (6536).
- And At-Tirmidhī, Book of Interpretation, chapter and from Surah {When the sky bursts open} [Qur'ān: 84: 1] (3337), and Ibn Ḥibbān in his ((Ṣaḥīḥ)) as in ((Al-Iḥsān)) 16/370 (7370), via 'Ubayd Allah Ibn Mūsá.
- It was narrated by At-Tirmidhī 5/360 (3337) Book of Interpretation, chapter and from Surah {When the sky splits open} 4/223 (2426) from the path of 'Abdullah ibn Al-Mubārak, and Al-Wāḥidī in ((Al-Wasīṭ)) 4/452 from the path of Sufyān Ath-Thawrī, and Aṭ-Ṭabarī in ((Jāmi' Al-Bayān)) 30/116 from Mahrān route.
- Five of them related it on the authority of 'Uthmān ibn Al-Aswad:
- It was narrated by Aṭ-Ṭabarī in ((Jāmi' al-Bayān)) 30/116 via Salām, on the authority of al-Harith ibn al-Ḥārith as Mawqūf.
- It was narrated by Abū Dāwūd, Book of Funerals, Chapter on Women's Clinic (3093), and Aṭ-Ṭabarī in ((Jāmi' al-Bayān)) 30/116 from various paths on the authority of Abū 'Āmir al-Kharrāz.
- It was narrated by Abū Ya'lá in ((Al-Musnad)) 7/432 (4453), and Al-Wāḥidī in ((Al-Wasīṭ)) 4/452 via Al-'Abbās Ibn Al-Walīd, on the authority of 'Abdul-Jabbār Ibn Al-Ward.
- All of them: Ayyūb, Ibn 'Umar, Ibn Al-Aswad, Al-Harith, and Al-Kharrāz, narrated it on the authority of Ibn Abī Malīkah, on the authority of 'Ā'ishah.
- However, some of them said: He who is held accountable or brought to account will be punished. However some said: "Whoever is interrogated during the Reckoning on the Day of Judgment, then he will be punished."
- And it was narrated by 'Abd ibn Ḥamīd, Ibn al-Mundhir, and Ibn Mardawayh, as in ((Ad-Durr al-Manthūr)) by As-Suyūṭī 6/547 on the authority of 'Ā'ishah.

﴾As for he who is given his book in his right hand, he will be brought to account with an easy reckoning﴿

He said:

"That is not during to the Reckoning, rather it is referring to the presentation. Whoever is interrogated during the Reckoning on the Day of Judgment, then he will be punished."

Qur'ān 84: 10 ﴾And as for those who are given their record ˹in their left hand˺ from behind their backs﴿,

﴾his right hand will be tied to his neck, and his left hand will be placed behind his back. Then his book will be brought to his left, behind his back.

Mujāhid said: His hand is taken off from behind his back﴿.

Qur'ān 84: 11 ﴾They will cry for ˹instant˺ destruction﴿,

He will call for woe and destruction.

Qur'ān 84: 12 ﴾And will burn in the blazing Fire﴿

Abu Ja'far, Abū 'Amr and Ayyūb, and the Kuffī reciters other than al-Kisā'ī recited it with Fatḥah of Yā' and Takhfīf, and Kūfī other than al-Kisā'ī with Fatḥah of Yā' and Takhfīf, and this is the choice of Abū 'Ubayd, because He Almighty said: ﴾Except those ˹destined˺ to burn in Hell﴿ [37: 163]

﴾Who will burn in the greatest Fire﴿ [87:12]. However, the other reciters read it with Ḍammah of Yā' and Tashdīd of Lām, this is the choice of Abū Ḥātim, for His statement: ﴾Then burn them in Hell﴿ [39: 31]

﴾And burning in Hellfire﴿ [56:94]

Qur'ān 84: 13 ﴾For they used to be prideful among their people﴿, refers to this worldly life.

[3412/a] I heard as-Sulamī saying: I heard Mansūr ibn 'Abdullah saying: I heard Abū al-Qasīm al-Masrī saying: Ibn 'Atā said: to himself a follower and in pursuit of his whims (seeking).

Qur'ān 84: 14 ﴾Thinking they would never return ˹to Allah﴿

He will return to us. The Prophet (P.B.U.H):

"O Allah, I seek refuge with You from loss after plenty." (1)

(1) An authentic Ḥadīth: It was narrated by ʿĀṣim Al-Aḥwal, on the authority of ʿAbdullah ibn Sarjis, on the authority of the Prophet (P.B.U.H), and eleven people on his authority.
- Narrated by Aḥmad in ((al-Musnad)) 5/82 (20771), on the authority of ʿAbd-Razzāq, on the authority of Ma'mar.
- It was narrated by Ahmed in ((Al-Musnad)) 5/82 (20772), and ʿAbd ibn Ḥamīd as in ((Al-Mukhtab)) (p. 182) (510) on the authority of Yazīd ibn Hārūn.
- It was narrated by Muslim, The Book of Ḥajj, and Chapter What someone says If He rides his mount for performing Ḥajj (1343), on the authority of Ḥāmid ibn ʿUmar, on the authority of ʿAbdul Waḥid.
- Narrated by Muslim, The Book of Ḥajj, Chapter What someone says when he rides his mount for performing Ḥajj (1343), and Ibn Mājah, Book of Supplication, Chapter What a Man supplicates when traveling (3888), and Aḥmad in ((Al-Musnad)) 5/82 (20776) on the authority of Abū Sid.
- Narrated by Ibn Mājah, Book of Supplications, Chapter What a Man Supplicates When He Travels (3888), via ʿAbdul Raḥīm Ibn Suleiman.
- Narrated by Al-Nasa'ī, Book of Refuge, Chapter of Seeking Refuge in the Claim of the Oppressed 8/273, and Abū Nuʿaym in ((Dalā'il An-Nubuwah)) 3/144 (3481) via Jarīr.
- It was also narrated by Al-Nasā'ī, Book of Refuge, Chapter of Refuge in the Claim of the Oppressed 8/273 via Bishr Ibn Manṣūr.
- It was narrated by Al-Nasā'ī in ((ʿAmal al-Yawm wal-Laylah)) (p. 158) (503), the chapter of what he says if he wants to travel, and At-Tirmidhī, The Book of Invitations, the chapter of what he says if he goes out traveling (3439), and ʿAbd ibn Ḥamīd as in ((Al-Mukhtab)) (P. 183) (511), and Ibn Khuzaymah in his ((Ṣaḥīḥ)) 4/138 (2533) from Ḥammād ibn Zayd.
- At-Tirmidhī said: It is a good and authentic Ḥadīth.
- It was narrated by Ibn Khuzaymah in his ((Ṣaḥīḥ)) 4/138 (2533) via ʿAbbād ibn ʿAbbād.
- It was narrated by Al-Nasā'ī, The Book of Refuge, the chapter on seeking refuge from loss after increase,8/272, and Aḥmad in ((Al-Musnad)) 5/82 (20773), 5/182 (20776), and Al-Dārimī in ((As-Sunan)) 2/741 (2572) by division.
- All of them: Ma'mar, Yazīd, Ismā'īl, Abd al-Wahid, Abū Mu'āwiyah, Abd al-Rahim, Jarīr, Bishr, Ḥammād, ʿAbbād, and Shu'bah, on the authority of ʿĀṣim al-Aḥwal. With the wording: ((O Allah, You are the companion on the journey, and the caretaker for the family, O Allah, accompany us in our journey, and watch over our families, O Allah, I seek refuge in You from the difficulties of the journey, and from returning in great sadness, and from loss after increase, and from the supplication of the oppressed, and from someone looking with evil at our families and wealth)), and in some versions: After increase, and from the supplication of the oppressed, and from someone looking with evil at our families and wealth)).

And Ibn Abbas (may Allah be pleased on both of them) said: I did not know what the meaning of Yaḥūr until I heard a Bedouin saying to her daughter: Ḥūrī, namely, come back.

The poet composed:

A person is only like a meteor, and its

light turns into ashes after it has been shining.

Then He, Glory be to Him, said:

Qur'ān 84: 15 ﴿Yes ˹they would˺ !﴾,

[verse: 15]: {Yes} that is: not as he thought, rather he will return to us and will be resurrected to us.

﴿Surely their Lord has always been All-Seeing of them﴾.

Qur'ān 84: 16 ﴿So, I do swear by the twilight !﴾

[[60/b] Mujāhid and others said: It implies the whole day .

'Ikrimah said: What is left of the day.

Ibn Abbas (may Allah be pleased with both of them) said: the majority of scholars held that it refers to the redness that remains in the horizon after sunset, and when it sets, the first time of 'Ishā is due.

also there are some companions who held this view, such as: Ibn Mas'ūd, Ibn az-Zubayr, 'Umar, his son, 'Ubādah ibn as-Sāmiṭ, Shaddād ibn Aws, Anas ibn Mālik, Abū Qatādah Al-Anṣārī, Abū Hurayrah, and Jabir bin Abdullah (may Allah be pleased with them all).

there the Tābī 'un (followers) who supported this view, such as: Sa'īd ibn Jubayr, Sa'īd ibn al-Musayyib, Ṭāwūs, 'Abdullah ibn Dinār and Makḥūl.

- Gharīb al-Ḥadīth:
- Al-Ḥawr Ba'da al-Kawr: Any of the decrease after the increase. And it was said: From the corruption of our affairs after their righteousness. And it was said: From turning back from the group after we were among them. Its origin: From breaking the turban after wrapping it.
- See: ((The End in Gharib Al-Ḥadīth and Al-Athar)) by Ibn Al-Athīr 1/440.

Besides, there are some Jurists who held this view, such as: Mālik, al-Awzā'ī, ash-Shafi'ī, Abū Yūsuf, Abū Thawr, Abū Ubayd, Aḥmad and Isḥāq (may Allah have mercy on them all.

according to some: Ash-Shafaq refers to whiteness, this view was held by ʿUmar ibn ʿAbdul ʿAzīz and Abū Ḥanifah: (may Allah have mercy on them all).

The first view is more likely to be right as al-ʿAbādilah agreed on it, and citations from the Arabs of the Arabs and their poetry supports it.

al-Farrā' said: I heard some Arabs saying: It is said to a red cloth, It looks like twilight.

the poet said:

It is red-colored looks like twilight.

the sages claimed that whiteness never sets.

according to al-Khalīl ibn Aḥmad: I ascended the beacon of Alexandria, so I saw whiteness, then I looked at the whiteness, and I saw it mover around from one horizon to the other and I did not see it setting. And Allah knows best.

Qur'ān 84: 17 ﴿And by the night and whatever it envelops !﴾

Means "What it carries and gathers." It is said: Wasaqtu, Asuqhu and Wasaqan. that is why the gathered food is called Wasq: It measures sixty Ṣā', and Ṭa'ām Mūsaq that is, gathered in a bowl or a container.

Mujāhid reported ibn Abī Najīḥ as saying: It implies what the animal dwells in it.

Manṣūr reported from him that wasaq refers to what was wrapped, darkened, and entered into it.

ʿIkrimah said: What the night contains of beasts, scorpions, and its darkness.

Aḍ-Ḍaḥāk and Muqātil said: What He brought forth of its darkness, so if the night falls, everything goes to its shelter.

Ustādh Abū al-Qasīm bin Ḥabīb said: Perhaps, these words look like the inverted; Because its root is Sāqa, Yasuqu [1]

(1) **The assessment of the reliability of the chain of transmitters:**
- The compiler's sheikh was impugned by al-Ḥākim.
The authentication of Ḥadīth:
- I did not find this report.

Yamān said: It refers to the darkness of the night.

Ibn Ḥayyān said: It means what it comes of darkness or a planet.

Sa'īd ibn Jubayr said: It means what is running in it.

Ibn Abī Malīkah and Ibn Jubayr reported Ibn Abbas (may Allah be pleased with both of them) as saying: What it gathers, then he added.

Qur'ān 84: 18 ﴿And by the moon when it waxes full !﴾

Meaning: When it comes together and becomes complete.

Qatādah said, "When it completes its cycle."

It is said: It refers to the running of the moon.

Murrah al-Hamadānī said: When it ascends, and this will be in the white days.

It is said: Itassaqa ash-Shay' if it comes in succession, and istwsaqat al-Ibil, if the camels gathered and joined together.

Qur'ān 84: 19 ﴿You will certainly pass from one state to another﴾

the reciters of Mecca and Kūfah other than 'Āṣim recited it with Fatḥah of Bā'. this is also the recitation of 'Umar ibn al-Khaṭṭāb, ibn Mas'ūd, and his companions, ibn 'Abbās and Abū al-'Aliyah (may Allah be pleased be upon them all). they said that it means: O Muḥammad: You will pass from stage to another, and from grade to another. It has been said: It is meant for the heaven that changes from color to another, sometimes It will be as becoming rose-red like ˹burnt˺ oil !, and sometimes it will be like molten brass, and sometimes it will be spilt with clouds, and at other times, it will be wrapped. However, the other reciters read it with Ḍammah, and this is the choice of Abū 'Ubayd, arguing that: the meaning is more attached to the people than to the Prophet (P.B.U.H), since it was mentioned before the verse who among them would be given his book with his right and his left.

Then He said next: ﴿Why is it that they do not believe﴾ and mentioned their passing stage after stage among them.

The commentators differed in the meaning of the verse: most of them said: from case to case, [61/b] and command after command in the positions of the resurrection, on the authority of Muhammad ibn Marwān, on the authority of al-Kalbī.

Ḥayyān narrated on his authority: Sometimes they know, and sometimes they are ignorant.

Muqātil said: It means death, then life, then death, then life.

Atā said: once for poverty, and once for wealth.

ʻAmr ibn Dinār narrated Ibn Abbās as saying: hardships and horrors, death, then resurrection, then honor.

Moreover, the Arabs used to say for whoever falls into a severe matter: he fell into Banāt Ṭabaq.

Abu ʻUbaydah said: You will follow the ways of those who were before you and their conditions.

Ikrimah said: Weaned after he was breast feeding, and an old man after he was a young man."

The sages said: A person, from being a sperm until he becomes old and dies, includes thirty-seven states and thirty-seven names.

A drop of sperm, then a clot, then a lump of flesh, then bones, then another creation, then a fetus, then a newborn, then a suckling, then weaned, then young, then growing up, then growing up, then guessing, then an adolescent, then a puberty, then an adult. Then combed, then flown, then shaved, then combed, combed, then mixed, then deaf, then bearded, then straight, then combed, and the youth combines all of that. Then maimed, then old, then combed, then old, then gray, then bald, then crippled.

the term aṭ-Ṭabaq refers to the case.

Al-Aqraʼ ibn Ḥābis composed:

I am a man who passed ups and downs of life,

and I moved from on case to another.

[62/a] So I do not long for a friend to leave me,

and my bowels do not contract from the separation.

[3413] Abū al-Qasīm ʻAbdullah ibn Muḥammad al-Bābī recited to me. He said: Abū Saʼīd Uthmān ibn Jaʼfar ibn Naṣr al-Mawṣilī recited to me. He said: Abū Yaʼlā Aḥmad ibn Alī ibn al-Muthannā recited to me:

Patience is more beautiful, and the world is heartbreaking

than the one who has not tasted the joy of his life

If you live in comfort of its case,

lifetime will gift you of its hardship a case (1)

Makḥūl commented on this verse: Every twenty years you will invent something that you did not know before . This evidently proves that this world is created and has a Creator, that is, Allah Almighty.

The sages said: Whoever is in one case today and tomorrow in another, let him know that his planning is for other than him.

And it was said to Abū Bakr al-Warrāq: What is the evidence that this world has a maker? He said: Transformation of cases, inability of strength, and weakness of determination.

[3414] And I heard Abu al-Qasīm al-Ḥasan ibn Muḥammad ibn al-Ḥasan al-Mufassir saying: I heard Abū al-Faḍl Aḥmad ibn Muḥammad ibn Ḥamdūn al-Nisāwī saying: I heard Abū ʻAbd al-Raḥmān al-Adhriyānī: Abū al-Ghamr entered upon Muḥammad ibn Yazīd al-ʻAlawī in Tabaristān back, so he stated to compose:

I was sick, and you weren't sick, and so on life, who lives

will pass between adversity and prosperity

The one with whom accidents do not occur to Him,

nor does He change is Allah, not the man. (2)

Qur'ān 84: 20 ﴿So what is the matter with them that they do not believe﴾

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(1) **[3413] The assessment of the reliability of the chain of transmitters:**
- I could not find both Al-Bābī and Abū Sa'īd.

The authentication of Ḥadīth:
- I could not find it except at the compiler.

(2) **[3414] The assessment of the reliability of the chain of transmitters:**
- Its chain is weak, including Al-Habībī who has been criticized by al-Ḥākim; it also contains someone whom I did not find.

The authentication of Ḥadīth:
- I didn't find it.

Qur'ān 84: 21 ﴿And when the Quran is recited to them, they do not bow down ˹in submission˺?﴾, they do not submit, nor they humble themselves.

according to al-Kalbī and Muqātil: It means: They do not pray.

[3415] Abū al-Ḥasan Aḥmad ibn Muḥammad ibn Yūsuf informed us during my recitation to him, he said:: Abū Hātim Makkī ibn ʿAbdān ibn Muḥammad related to us during my recitation to him in nineteen [62/b] and three hundred, he said: Muḥammad ibn Yaḥyā related to us, he said: according to what I read to ʿAbdullah ibn Nāf'ī al-Madanī, Maṭraf ibn ʿAbd Allāh related to us, on the authority of Mālik ibn Anas, on the authority of ʿAbd Allah ibn Yazīd the freed slave of al-Aswad ibn Sufyān, on the authority of Abū Salamah ibn ʿAbdul Raḥman that Abū Hurayrah (may Allah be pleased with him) recited: ﴿When the sky bursts open﴾,

then he fell in prostration and said: I have seen the Messenger of Allah (P.B.U.H) prostrating in it. (1)

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(1) **[3415] The assessment of the reliability of the chain of transmitters:**

- Its narrators are trustworthy, except for the compiler's sheikh; no Jarḥ or Ta'dīl was raised about him, and the Ḥadīth is Ṣaḥīḥ.

The authentication of Ḥadīth:

- The Ḥadīth was narrated by Abū Salamah ibn ʿAbdul Raḥmān, on the authority of Abū Hurayrah. Five narrated it:
- The first: Mālik ibn Anas: Narrated by Mālik in ((Al-Muwaṭṭa')) 1/101 (259), The Book of the Qur'ān, Chapter What came about the prostration of recitation, and on his authority the compiler narrated it via Muṭarrif, and Aḥmad in ((Al-Musnad)) 2/529 (10845 Al-Ṭaḥawī in ((Sharḥ Mushkal al-Athār)) 9/241 (3607, 3606, 3608), and Muslim, The Book of Mosques, Chapter on Prostration of Recitation, and An-Nasā'ī in the Opening, Chapter on Prostration of Recitation 2/449 (960), and Abū ʿAwānah in ((Al-Musnad)) 1/524 (1958), and Al-Bayhaqī in ((As-Sunan Al-Kubrá)) 2/447 (3717).
- It was narrated by Al-Nasā'ī in ((As-Sunan Al-Kubrá)) 1/332 (1033), via Sa'īd ibn Mālik.
- It was narrated by Ahmed in ((Al-Musnad)) 2/487 (10314) on the authority of ʿAbd al-Raḥman ibn Mālik.
- All of them: Said ibn Mālik, Mālik, and ʿAbd al-Raḥman ibn Ma
- The second: Yaḥyá ibn Abī Kathīr:
- Narrated by Aḥmad in ((Al-Musnad)) 2/413 (9348), via Hammām.
- It was narrated by Aṭ-Ṭayalisī in ((Al-Musnad)) (p. 307) (2340), and on the authority of Al-Ṭaḥawī in ((Sharḥ Mushkal Al-Athār)) 9/240 (3604).
- It was narrated by Aḥmad in ((Al-Musnad)) 2/434 (9607), on the authority of Yaḥyá ibn Sa'īd, and Al-Bukhārī, The Book of Prostration of the Qur'ān, Chapter of Prostration if the Heavens (1074), on the authority of Muslim ibn Mu'ādh, and Faḍālah.

[3416] Abū Sa'īd ʿAbd al-Raḥmān ibn Aḥmad ibn ʿAbdullah ibn Nūḥ informed us, during my reading to him, in the year three hundred and eighty-six. Ibn ʿAbdullah al-Mujammar said: I prayed with Abu Hurayrah (may Allah be pleased with him) on top of this mosque and he recited: {When the sky bursts open} he prostrated in it, and said: I saw the Messenger of Allah (P.B.U.H) prostrated in it. (1)

- It was narrated by Aḥmad in ((Al-Musnad)) 2/466 (10019), on the authority of ʿAbd al-Raḥman ibn Mahdī, and Muslim, Book of Mosques, chapter, via Ibn Abī ʿUday (578).
- It was narrated by Al-Ṭaḥawī in ((Sharḥ Mushkal al-Athār)) 9/240 (3604) on the authority of Rūḥ, and Al-Bayhaqī in ((As-Sunan Al-Kubrá)) 2/447 (3718), and Ibn ʿAbdul-Barr in ((Al-Tamhīd)) 19/125 via ʿAbdullah Ibn Bakr, Muslim, The Book of Mosques, Chapter on Prostration of Recitation (578), Al-Wāḥidī in ((Al-Wasīṭ)) 4/456, Al-Dārimī in ((As-Sunan)) (1510), and At-Ṭaḥawī in ((Sharḥ Mushkal al-Athār)) 9/240 (3605) from Al-Awzā'ī route.
- Their eight: Aṭ-Ṭayalisī, Yaḥyá ibn Sa'īd, Muslim, Ibn Mahdī, Ibn Abī ʿUday, ʿAbdullah ibn Bakr, Al-Awzā'ī, and Faḍālah, on the authority of Hishām Al-Dastwā'ī.
- Both of them: Hammām and Hishām, on the authority of Yaḥyá ibn Abī Kathīr.
- The third: Yazīd ibn ʿAbdullah ibn Al-Hād:
- Narrated by Al-Ṭaḥawī in ((Sharḥ Mushkal al-Athār)) 9/242 (3610), and Ibn ʿAbdul-Bar in ((At-Tamhīd)) 19/124 via Al-Layth ibn Sa'd.
- It was narrated by Al-Ṭaḥawī in ((Sharḥ Mushkal al-Athār)) 9/242 (3611) via Al-Darwardī.
- Both of them: Al-Layth and Al-Darwardī, related it, on the authority of Yazīd.
- Fourth: Muḥammad ibn ʿAmr ibn ʿAlqamah:
- It was narrated by Aḥmad in ((Al-Musnad)) 2/499 (9803), and Al-Dārimī in ((As-Sunan)) (1509), on the authority of Yazīd ibn Hārūn.
- It was narrated by Abū Ya'lá in ((Al-Musnad)) 10/358 (5950) via Khālid Ibn ʿAbdullah.
- It was narrated by Al-Ṭaḥawī in ((Sharḥ Mushkal al-Athār)) 9/240 (3609) via Yaḥyá ibn Sa'īd.
- The three of them: Yazīd, Khālid, and Yaḥyá, on the authority of Muḥammad ibn Amr.
- Fifth: ʿUmar ibn ʿAbdul ʿAzīz:
- It was narrated by Aḥmad in ((Al-Musnad)) 2/454 (9859), and Al-Nasā'ī 2/500 (961), The Book of Prayer, and in ((As-Sunan Al-Kubrá)) 1/332 (1034) via ʿAbdul ʿAzīz Ibn ʿAyyāsh, on the authority of ʿUmar in it.
- Abū Salamah followed him Nuʿaym Al-Mujammar.
- It was narrated by Aḥmad in ((Al-Musnad)) 15/516 (9870), and Ibn Khuzaymah in his ((Ṣaḥīḥ)) 1/280 (955) via Al-Layth, on the authority of Bakīr ibn ʿAbdullah, on the authority of Nuʿaym ibn Abī ʿAbdullah Al-Mujammar.
- Both of them: Abū Salamah, and Nuʿaym, on the authority of Abū Hurayrah.

(1) **[3416] The assessment of the reliability of the chain of transmitters:**

- His men are trustworthy, except for Ibn Nūḥ, I did not find him. And the Ḥadīth is Ṣaḥīh.

The authentication of Ḥadīth:

- The Ḥadīth relies on Al-Layth ibn Sa'd, on the authority of Bakīr ibn ʿAbdullah, on

Qur'ān 84: 22 ﴿In fact, the disbelievers persist in denial﴾

Qur'ān 84: 23 ﴿But Allah knows best whatever they hide﴾

Mujāhid said: It means: What they conceal, while Qatādah said, "What they conceal in their chests."

ibn Zayd said: What they hide in their hearts of good and bad deeds.

Qur'ān 84: 24 ﴿So give them good news of a painful punishment﴾,

Meaning, 'inform them, O Muhammad, that Allah has prepared for them a painful torment.

Qur'ān 84: 25 ﴿But those who believe and do good will have a never-ending reward﴾.

the believers will have a reward being neither decreased nor ceased on the day of Judgment.

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the authority of Nu'aym Al-Mujammar, on the authority of Abū Hurayrah, and he narrated it on the authority of Al-Layth three:

1- Qutaybah:

- It was narrated by the compiler via Ibn Nūḥ, on the authority of Abū al-'Abbās as-Sarrāj, on the authority of Qutaybah.

2- Ḥajjāj:

- It was narrated by Aḥmad in ((al-Musnad)) 2/451 (9830), on the authority of Ḥajjāj, and its chain of narration is authentic according to the conditions of the two sheikhs, as its editor said.

3- Shu'ayb:

- Narrated by Al-Ṭaḥawī in ((Sharḥ Mushkal al-Athār)) 9/237 (3599), and Ibn Khuzaymah in his ((Ṣaḥīḥ)) 1/280 (559), the chapter of prostration in the sky, on the authority of Al-Rabī' ibn Suleiman Al-Murādī, on the authority of Shu'ayb in it.
- The three of them: Qutaybah, Ḥajjāj, and Shu'ayb, on the authority of al-Layth.
- I said: It is an authentic Ḥadīth as determined by Sheikh Arna'ūt in his verification of ((Al-Musnad)).

Surat Al-Burūj
(The Mansions of the Stars)

Surat al-Burūj is revealed in Mecca, it consists of four hundred and sixty-five letters, one hundred and nine words, and twenty-two verses.

[3417] Muḥammad ibn al-Qāsim informed us: Ismāʿīl ibn Nujayd related to us: Muḥammad ibn Ibrāhīm ibn Saʿīd related to us: Saʿīd ibn Ḥafṣ related to us: Maʿqal ibn ʿUbaydullah, on the authority of ʿIkrimah, on the authority of Saʿīd ibn Jubayr, on the authority of Ibn ʿAbbās (may Allah be pleased with both of them), ibn Kaʿb (may Allah be pleased with both of them) reported the Messenger of Allah (P.B.U.H) as saying: Whoever reciters Surat al-Burūj, Allah Almighty will give him reward in number every Friday[63/a] and every day of ʿArafah, there will be ten good deeds in the abode of the world. (1)

Qur'ān 85: 1 Allah (may He be glorified and exalted) said:

In the Name of Allah, the Most Gracious, the Most Merciful.

﴿By the sky full of constellations﴾.

Qur'ān 85: 2 ﴿And the promised Day ˹of Judgment﴾

Qur'ān 85: 3 ﴿And the witness and what is witnessed!﴾

[3418] Abū [Muḥammad] ʿAbd Allāh ibn al-Ṭayyib informed us: Abū Saʿīd ʿAmr ibn Muḥammad ibn Manṣūr informed us: Abū Bakr Muḥammad ibn Sulaymān ibn al-Ḥārith related to us: ʿUbaydullah ibn Mūsā related to us.

[3419] Ibn Fanjawayh informed us: Aḥmad ibn Ḥamdān related to us: Ibrāhīm ibn Sahlawayh related to us: Muḥammad ibn aṣ-Ṣabbāḥ related to us:

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(1) **[3417] The assessment of the reliability of the chain of transmitters:**
- Its chain includes the compiler's sheikh; no Jarḥ or Ta'dīl was raised about him. And Sa'īd ibn Ḥafṣ changed at the end of his life, and Ma'qil is-Ṣadūq makes mistakes.

The authentication of Ḥadīth:
- The Ḥadīth is invalid, as previously explained.

Marwān ibn Mu'awiyah informed us: Mūsā ibn ʻUbaydah ar-Rabbdī, on the authority of Ayyūb ibn Khālid al-Anṣārī, on the authority of ʻAbdullah ibn Rāfiʻ, Abī Hurayrah (may Allah be pleased with him) reported the Messenger of Allah (P.B.U.H) as saying:

"The promised day is the day of resurrection, the day which is witnessed is the day of ʻArafah, and the witness* is Friday on no more excellent day than which has the sun risen or set. It contains a time at which no believing worshipper will supplicate God for what is good without God answering him, or seek refuge from something without His giving him refuge from it." (1)

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(1) **[3418- 3419] The assessment of the reliability of the chain of transmitters:**

- Its chain is weak, including Mūsá al-Rabdhī is Its chain is weak, and Ayyūb ibn Khālid, including is Layyin to some extent.

The authentication of Ḥadīth:

- The Ḥadīth relies on Mūsá ibn ʻUbaydah, on the authority of Ayyūb ibn Khālid, on the authority of ʻAbdullah ibn Rafi, on the authority of Abū Hurayrah as Marfū'.
- Narrated by the compiler via Marwān ibn Mu'āwiyah.
- Similarly, at-Tirmidhī, Book of Interpretation, Chapter and from Surat Al-Burūj (3339), from the way of Qur'ān Ibn Tammām.
- Also, Aṭ-Ṭabarī narrated it in ((Jāmi' al-Bayān)) 30/128 from the way of Wakī` in brief.
- And Al-Wāḥidī narrated it in ((Al-Wasīṭ)) 4/457 from the way of Yaḥyá ibn Naṣr ibn Ḥājib.
- It was narrated by Ibn ʻUday in ((Al-Kāmil)) 2/219, 8/48, and Aṭ-Ṭabarānī in ((Al-Mu'jam Al-Awsaṭ)) 2/18 (1087), via Bakkār Ibn ʻAbdullah.
- Ibn ʻUday said: This Ḥadīth relies on Mūsá ibn ʻUbaydah, not Bakkār. This had been narrated by a group on the authority of Mūsá. However, Bakkār narrated on the authority of Mūsá; Because Bakkār did not narrate except on the authority of Mūsá.
- It was narrated by Aṭ-Ṭabarī in ((Jāmi' al-Bayān)) 30/28 via Isḥāq Al-Rāzī, briefly.
- Furthermore, Aṭ-Ṭabarī narrated it in ((Jāmi' al-Bayān)) also 30/128 from the way of ʻAbdullah ibn Numayr briefly.
- Narrated by At-Tirmidhī, Book of Interpretation, Chapter and from Surat Al-Burūj (3339), Al-Baghawī in ((Sharḥ as-Sunnah)) 4/204, and Al-Bayhaqī in ((Al-Sunan Al-Kubra)) 3/242 (5564), The Book of Friday, and Al-Wāḥidī in ((Al-Wasīṭ)) 4/455 via Rawḥ ibn ʻUbādah.
- At-Tirmidhī said: This is a Ḥasan and Gharīb (good but strange) Ḥadīth.
- It was also narrated by At-Tirmidhī, Book of Interpretation, Chapter and from Surat Al-Burūj (3339), Al-Baghawī in ((Sharḥ as-Sunnah)) 4/204, and in ((Ma'ālim at-Tanzīl)) 8/381, and Ibn Abī Hāshim as in ((Tafsīr al-Qur'ān al-'Aẓīm)) By Ibn Kathīr 14/302 from the way of ʻUbaydullah ibn Mūsá.

[3420] Abū al-ʿAbbās Sahl ibn Muḥammad ibn Saʿīd informed us: Abū Muḥammad al-Ḥasan ibn Muḥammad ibn Ḥalīm: Abū al-Muwajjih informed us: ʿAbdān informed us: ʿAbd al-Wārith informed us, on the authority of ʿAlī ibn Zayd, on the authority of Yūsuf ibn Mahrān, that Ibn ʿAbbās (may Allah be pleased with both of them) said: the witness here refers to Muḥammad, and the witnessed is the day of Day of Resurrection, then he recited this verse:

﴿So how will it be when We bring a witness from every faith-community and bring you ˹O Prophet˺ as a witness against yours?﴾

[4: 41], then he recited:

﴿That is a Day for which humanity will be gathered and a Day ˹that will be˺ witnessed ˹by all﴾ [11:103] (1)

- At-Tirmidhī said: This is a Ḥadīth that we do not know except from the Ḥadīth of Mūsá ibn ʿUbaydah, and Mūsá is Its chain is weak in the Ḥadīth, Yaḥyá ibn Saʾīd and others classified it as weak before memorizing it. Shuʾbah, Sufyān Ath-Thawrī and more than one of the Imāms reported on the authority of Mūsá ibn ʿUbaydah.
- Nine of them: Marwan, Qurʾān, Wakīʾ, Yaḥyá, Bakkār, Isḥāq, Ibn Numayr, Rawḥ, and Ibn Mūsá, on the authority of Mūsá ibn ʿUbaydah.
- I said: And the Ḥadīth was also narrated by: ʿAbd ibn Ḥamīd, Ibn Abī al-Dunyá in ((Al-Uṣūl)), Ibn Al-Mundhir, Ibn Abī Ḥātim, and Ibn Mardawayh, as in ((Ad-Durr al-Manthūr)) by As-Suyūṭī 6/552 on the authority of Abū Hurayrah in it.
- And the Ḥadīth, although its paths are many, but it relies on Mūsá, and his affair is already known.

(1) **[3420] The assessment of the reliability of the chain of transmitters:**

- Its chain is weak, including ʿAlī ibn Zayd is, weak, and Ibn Mahrān is Layyin in Ḥadīth, and the compiler's sheikh was not found; and no Jarḥ or Taʾdīl was raised about the compiler.

The authentication of Ḥadīth:

- It was narrated by the compiler via ʿAbd al-Wārith, and Aṭ-Ṭabarī in ((Jāmiʾ al-Bayān)) 30/130 via Shuʾbah.
- Both of them: ʿAbd al-Wārith, and Shuʾbah, on the authority of ʿAlī ibn Zayd, on the authority of Yusuf ibn Mahrān al-Baṣrī.
- It was narrated by Al-Nasāʾī in ((As-Sunan Al-Kubrá)) 6/512 (11663), via ʿAlī Ibn Al-Ḥusayn Ibn Wāqid, on the authority of his father, on the authority of Yazīd An-Naḥwī, on the authority of ʿIkrimah, and Al-Bazzār narrated it as in ((Kashf Al-Astār)) 3/79 (2283) by Shabīb, on the authority of ʿIkrimah.
- In addition, Al-Haythamī said in ((Majmaʾ az-Zawāʾid)) 7/137: Its men are trustworthy.

[3421] Ibn Fanjawayh al-Ḥadīthī informed us: Muḥammad ibn al-Ḥasan al-Yaqṭinī related to us: Aḥmad ibn ʿAbd Allāh ibn Yazīd al-ʿAqīlī informed us: Ṣafwān ibn Ṣāliḥ related to us: Al-Walīd ibn Muslim related to us: Saʿīd ibn Bashīr related to us, on the authority of Qatādah, on the authority of al-Ḥasan, Abī Hurayrah (may Allah be pleased with him) reported the Messenger of Allah (P.B.U.H) as saying:

"the witness is the day of ʿArafah and the witnessed is Friday." (1)

[3422] Al-Ḥusayn ibn Muḥammad ibn al-Ḥusayn al-Thaqafī informed us: al-Faḍl ibn al-Faḍl al-Kindī related to us: Muḥammad ibn ʿAbd Allāh ibn al-Nuʿmān related to us: Abū Ṭāhir Sahl ibn ʿAbd Allāh related to us: ʿAmr ibn Sawād ibn al-Aswad related to us: Ibn Wahb related to us, on the authority of ʿAmr ibn al-Ḥārith, on the authority of Saʿīd ibn Abī Hilāl, on the authority of Zayd ibn Ayman, on the authority of ʿUbādah ibn Nusayʾ, Abū ad-Dardāʾ (may Allah be pleased with him) reported the Messenger of Allah (P.B.U.H) as saying:

"Invoke many blessings on me on Friday for it is witnessed. The angels are present on it, and no one will invoke a blessing on me without his blessing being submitted to me till he stops." He said that he asked whether that applied also after his death, and he replied, "God has prohibited the earth from consuming the

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- Both of them: Yūsuf and ʿIkrimah, on the authority of Ibn ʿAbbās.
- It was also narrated by: Aṭ-Ṭabarānī in ((Al-Muʾjam Al-Awsaṭ)), ʿAbd ibn Ḥamīd, Ibn Mardawayh, and Ibn ʿAsākir, as in ((Ad-Durr al-Manthūr)) by As-Suyūṭī 6/553.
- I said: He has two witnesses:
- The first: On the authority of Al-Ḥusayn ibn ʿAlī ibn Abī Talib, who said:
- Narrated by Aṭ-Ṭabarī in ((Jāmiʾ Al-Bayān)) 30/130, Aṭ-Ṭabarānī in ((Al-Mu`jam Al-Awsaṭ)) 9/182 (9482), ((Al-Mu`jam aṣ-Ṣaghīr)) 2/131, and Ibn Mardawayh as in ((Al-Durr Al-Manthūr)) by As-Suyūṭī 6 / 553, via Al-Hamānī, on the authority of ʿAbd al-Raḥman ibn Zayd ibn Aslam, and they are both weak.
- The second: On the authority of Saʾīd ibn Al-Musayyib, who said:
- Aṭ-Ṭabarī narrated it in ((Jāmiʾ al-Bayān)) 30/130 from Sufyān, on the authority of ʿAbd al-Raḥman ibn Ḥarmalah, on the authority of Saʾīd.

(1) **[3421] The assessment of the reliability of the chain of transmitters:**

- Its chain is weak. It contains Saʾīd ibn Bashīr: Its chain is weak, and Al-ʿUqīlī is Mastūr (veiled).

The authentication of Ḥadīth:

- Az-Zamakhsharī mentioned it in ((Al-Kashshāf)) 6/346 and did not attribute it.

bodies of the prophets;" so God's prophet is alive and given provision." (1)

[3423] Ibn Fanjawayh: Aḥmad ibn Ja'far ibn Ḥamdān related to us: Ibrāhīm ibn Sahlawayh related to us: Aḥmad ibn Ibrāhīm ad-Dawraqī related to us: Abū Ghassān Mālik ibn Ḍyghm al-Rāsbī related to us: Abū Sahl al-Mandrānī on the authority of Khabbāb, that someone said: I have entered the mosque of Medina, so I found a man narrating about the Messenger of Allah, so I said to him: Tell

(1) **[3422] The assessment of the reliability of the chain of transmitters:**

- Its chain is weak, including Muḥammad ibn 'Abdullah ibn An-Nu'mān, I did not find him, and Zayd ibn Ayman is Maqbūl (acceptable), and there is an interruption in it, as follows in the authentication of Ḥadīth.

The authentication of Ḥadīth:

- It relies on 'Abdullah ibn Wahb, on the authority of Amr ibn Al-Ḥārith, on the authority of Sa'īd ibn Abī Hilāl, on the authority of Zayd ibn Ayman in it, and it was related by ibn Wahb by three:

1- Amr ibn Sawād:

- Narrated by Ibn Mājah, The Book of Funerals, Chapter on mentioning his death, peace be upon him (1637), and the Muṣannaf, via Amr.

2- Ḥarmalah:

- It was narrated by Zāhir Al-Thaqafī in ((Al-Thaqafiyyāt)) as in ((Jalā' Al-Afhām)) by Ibn Al-Qayyim (p. 157), and from his way by Al-Muzzī in ((Tahdhīb Al-Kamāl)) 10/23 via Muḥammad Al-'Asqalānī, on the authority of Ḥarmalah in it.

3- Ahmed ibn Abdul Raḥman:

- Narrated by Aṭ-Ṭabarī in ((Jāmi' al-Bayān)) 30/131 from him briefly.
- The three of them: 'Amr, Ḥarmalah, and Aḥmad, related it, on the authority of Ibn Wahb, on the authority of Amr, on the authority of Sa'īd, on the authority of Zayd, on the authority of Ubādah, on the authority of Abū Dardā'.
- I said: Al-Mundhirī went in ((Al-Targhīb wat-Tarhīb)) 2/503 to improve its chain of transmission. However, the most correct is its weakness.
- Because the narration of Zayd on the authority of 'Ubādah, and the narration of 'Ubādah on the authority of Abī Al-Dardā', is Munqati' (broken), as stated by Al-Buṣirī in ((Miṣbāḥ az-Zujājah)) 2/291, and attributed to Al-Bukhārī. It is also in ((Jāmi' Al-Taḥṣīl)) by Al-'Alā'ī (p. 206).
- Besides, Sheikh Al-Albānī mentioned it in ((Irwā' Al-Ghalīl)) 1/35, then he said: Its men are trustworthy, but its chain is Munqati'.
- To sum up: the reason for the disconnection is inherent to its chain of transmission, and it does not deviate from it, and Allah knows best.
- However, he went to strengthen it with evidence, as it came towards it on the authority of Aws ibn Abī Aws, Abū Umāmah, and Abū Hurayrah, may Allah be pleased with them all.

me about a witness and a witnessed, then he said: As for the witness: It is Friday, and the witnessed is the Day of ʻArafah. Then I passed him to another one who would related about the Messenger of Allah (P.B.U.H), so I said to him: Tell me about a witness and a witnessed, hence, he said: As for the witness, it refers to Friday, and the witnessed is the Day of Sacrifice. (1)

after that, I come to a boy whose face looks like the moon, and he would related from the Messenger of Allah (P.B.U.H), so I said to him: Tell me about ash-Shāhid and al-Mashhūd. He said: Yes. With regard to ash-Shāhid: He is Muḥammad (P.B.U.H), and al-Mashhūd is the Day of Resurrection. Did not you listen to Allah's statement:

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(1) **[3423] The assessment of the reliability of the chain of transmitters:**

- Its chain is full of unknown narrators, and no Jarḥ or Taʿdīl was raised about Abū Ghassān.

The authentication of Ḥadīth:

- The Ḥadīth was narrated through four aspects:
- The first aspect: It was narrated by the compiler and from his way by Al-Wāḥidī in ((Al-Wasīṭ)) 4/458 via Abū Ghassān al-Rāsibī, on the authority of Abū Sahl, on the authority of Khabāb, on the authority of a man.
- The second aspect: It was narrated by Aṭ-Ṭabarī in ((Jāmiʾ al-Bayān)) 30/130, via Jarīr, on the authority of Mughirah ibn Sināk that a man asked Al-Ḥasan ibn ʻAlī, so he mentioned him briefly in it to the question of Al-Ḥasan only. It also includes Ibn Ḥāmid sheikh Aṭ-Ṭabarī: Its chain is weak.
- The third aspect:
- It was narrated by Aṭ-Ṭabarī in ((Jāmiʾ al-Bayān)) 30/130 from the way of Mahrān, on the authority of Sufyān, on the authority of Jābir, on the authority of Abī aḍ-Ḍuḥā, on the authority of Al-Ḥasan ibn ʻAlī, so he mentioned it as the second aspect. Likewise, its chain includes Ibn Ḥāmid: and he is a weak narrator.
- The fourth aspect:
- Aṭ-Ṭabarānī narrated it in ((Al-Muʾjam Al-Awsat)) 9/182 (9482), ((Al-Muʾjam Aṣ-Ṣaghīr)) 2/131 via Yaḥyá Al-Hamānī, on the authority of ʻAbd al-Raḥman ibn Zayd, on the authority of his father, on the authority of Al-Ḥasan ibn ʻAlī, so he mentioned it as the second aspect.
- Furthermore, Al-Haythamī said in ((Az-Zawāʾid Complex)) 7/136: It includes Yaḥyá ibn ʻAbdul-Ḥāmid Al-Hamānī: Its chain of transmitters is weak.
- It was also narrated by Ibn Mardawayh, as in ((Ad-Durr al-Manthūr)) by As-Suyūṭī 6/553, on the authority of Al-Ḥasan ibn ʻAlī, abbreviating it to Al-Ḥasan's question only.
- I said: Based upon this, it appears that all aspects by which the report has been narrated is weak. And Allah knows best.

﴿O Prophet! We have sent you as a witness, and a deliverer of good news, and a warner﴾ [33: 45]

And He (may He be glorified and exalted) said:

﴿That is a Day for which humanity will be gathered and a Day ˹that will be˺ witnessed ˹by all﴾[11:103]

I asked about the first one, he was ibn ʿAbbās (may be pleased with both of them), and I asked about the second, so they said: he is ibn ʿUmar (may Allah be pleased with both of them, and I asked about the third one, so they said: He is al-Ḥasan ibn ʿAlī (may Allah be pleased with all of them}.

[3424] Abū al-Qāsim ʿAbd Allāh ibn Muḥammad ibn ʿAlī ad-Dawraqī informed me during my recitation to him: ʿAbd Allāh ibn Muḥammad ibn al-Ḥasan al-Sharqī related to us: ʿAbd al-Raḥmān ibn Bishr al-ʿAbdī related to us: Yazīd ibn Hārūn related to us: ʿAbd al-Malik ibn Abī Sulaymān informed us, on the authority of Ibn Abī Najīḥ, that Mujāhid commented on Allah's statement:

﴿And the witness and what is witnessed!﴾ [Qur'ān 84: 3], as saying: the witness is Adam (Peace be upon him), and the witnessed is the Day of Judgment. (1)

Layth reported from him that ash-Shāhid is the son of Adam, while al-Mashhūd is the Day of Resurrection.

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(1) **[3424] The assessment of the reliability of the chain of transmitters:**

- Its chain is weak. It contains ʿAbdullah ibn Muḥammad ibn Al-Ḥasan, impugned, and Abd Al-Mālik is Ṣadūq Yahim (Truthful yet oblivious).

The authentication of Ḥadīth:

- Narrated by Aṭ-Ṭabarī in ((Jāmiʾ al-Bayān)) 30/130, and the compiler, via Abd al-Mālik.
- It was narrated by Aṭ-Ṭabarī in ((Jāmiʾ al-Bayān)) 30/130 also from the path of Īsā and Sufyān.
- The three of them: Abd al-Mālik, Īsá, and Sufyān, on the authority of Ibn Abī Nājiḥ, on the authority of Mujāhid in it. Besides, Aṭ-Ṭabarī narrated it in ((Jāmiʾ al-Bayān)), and attributed to Ibn Abī Nājiḥ, and perhaps he omitted the mention of Mujāhid, as evidenced by:
- The same narration was reported by ʿAbd ibn Ḥamīd and Ibn Al-Mundhir, as in ((Ad-Durr al-Manthūr)) by As-Suyūṭī 6/552, on the authority of Mujāhid who said it. Allah knows best.
- The saying of Mujāhid was also narrated at Al-Mawardī in ((An-Nukat wal ʿUyūn)) 6/241, Al-Baghawī in ((Maʾālim At-Tanzīl)) 8/382, Ibn ʿAṭṭiyah in ((Al-Muḥarrar Al-Wajīz)) 5/460, and Ibn Al-Jawzī in ((Zād Al-Masīr)) 9/72.

Al-Walibī reported ibn ʿAbbās (may Allah be pleased with both of them) said: ash-Shāhid refers to Allah (Glory be to Him) and al-Mashhūd refers to the Day of Resurrection.

ʿIkrimah is of the view that ash-Shāhid refers to the human being, while al-Mashhūd refers to the Day of Resurrection.

It was reported from him as well: Ash-Shāhid refers to the angel who witness for the son of Adam, while al-Mashhūd refers to the Day of Judgment, then he these two verses:

﴿Each soul will come forth with an angel to drive it and another to testify﴾ [Qurʾān 50: 21], and He said as well:

﴿That is a Day for which humanity will be gathered and a Day ˹that will be˺ witnessed ˹by all﴾[Qurʾān 11:103]

Jābir ibn ʿAbdullah, may God be pleased with him, said: The witness refers to the Day of Resurrection, and the witnessed refers to people.

According to Muḥammad ibn Kaʾb, may Allah have mercy on him, said: The witness is you, while the witnessed is Allah (may He be glorified and exalted).

ʿAtā ibn Yasār said: The witness: Adam, peace be upon him and his offspring, while the witnessed refers to the Day of Resurrection.

Al-Ḥasan, may Allah have mercy on him, said: The witness refers to Friday, and the witnessed refers to the Day of Resurrection, the former and the later will witness it.

Abū Malik said: The witness: Jesus, peace be upon him, and the witness: His nation, this is affirmed by His statement, Glory be to Him:

[Qurʾān 5: 117] ﴿And I was witness over them as long as I remained among them﴾

[64/b] Abd al-ʿAzīz ibn Yaḥyā said: The witness refers to Muḥammad, peace be upon him, and the witnessed refers to His nation, as stated in Almighty's saying:

﴿So how will it be when We bring a witness from every faith-community and bring you ˹O Prophet˺ as a witness against yours?﴾ [Qurʾān 4: 41] Al-

Ḥusayn ibn al-Faḍl, may Allah have mercy on him, said: The witness refers to this nation, and the witnessed refers to all the nations, as stated the verse:

﴿And so We have made you ˹believers˺ an upright1 community so that you may be witnesses over humanity and that the Messenger may be a witness over you﴾ [Qur'ān 2: 143]

Sa'īd ibn Al-Musayyib, may Allah have mercy on him, said: The witness refers to the day of at-Tarwiyah, and the witnessed refers to the day of Arafah.

Sālim ibn 'Abdullah, may Allah have mercy on him, said: I asked Sa'īd ibn Jubayr about the Almighty's statement:

﴿And the witness and what is witnessed﴾[84: 3]

He said: The witness refers to Allah Almighty, and the witnessed refers to us, this held by His statement:

﴿And Allah is sufficient as a Witness﴾ [Qur'ān 4: 79], and His said as well:

﴿Ask ˹them, O Prophet˺, "Who is the best witness?" Say, "Allah is! He is a Witness between me and you﴾ [Qur'ān 6: 19]

It was said: The witness: the organs of the sons of Adam, and the witnessed are the son of Adam, peace be upon him, and this is proven by His statement:

﴿on the Day their tongues, hands, and feet will testify against them for what they used to do﴾ [Qur'ān 24: 24]

[3425] I heard Abū al-Qasīm al-Habībī saying: I heard Abu Bakr Muhammad ibn Aḥmad ibn Uḥayd al-Qaṭṭān al-Balkhī saying: The witness refers to the Black Stone, and the witnessed refers to the pilgrim.

And it was said: The witness refers to days and nights, and the witnessed refers to the sons of Adam, as evidenced by the what has been narrated: **"There is no day except that he calls out: I am a new day, and I am a witness over what is being done in me, so take advantage of me. If my sun sets, you will not reach me until the Day of Resurrection."** (1)

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(1) **[3425] The assessment of the reliability of the chain of transmitters:**
- It includes Abū al-Qāsim al-Ḥabībī who was criticized by Al-Ḥākim.
The authentication of Ḥadīth:
- Az-Zamakhsharī mentioned it in ((Al-Kashshāf)) 6/346, and Ibn Al-Jawzī in ((Zād

[3426] I heard Abū al-Qasīm al-Habībī saying: I heard Abū Muḥammad ʻAbdullah ibn Aḥmad ibn aṣ-Ṣiddīq saying: I heard Abū Wāthilah ʻAbd al-Raḥmān ibn al-Husayn al-Muzanī saying: I heard Muṭarrif saying: I heard Malik ibn Anas (may Allah have mercy on him) saying: I was told on the authority of al-Ḥusayn ibn ʻAlī, may Allah be pleased with both of them, he said:

your last day has passed as a witness over you

And I was left behind on a day upon you as a witness

If you did wrong yesterday, praise

with kindness and you are praiseworthy

[65/a] And do not put off doing good until tomorrow,

perhaps tomorrow will come while you are bereaved (1)

And Muḥammad ibn ʻAli at-Tirmidhī said: the keepers of angels, while the witnessed is the sons of Adam.

[3427] Abū al-Qāsim al-Habībī recited to us he said: My father recited to me, he said: Abū Bakr Ibn al-Anbarī recited to us in Baghdad in the book ((Az-Zāhir)):

He who commits immoral acts secretly

when he is free of his sin is not free

How can he be free when he has two scribes

who guard him, and his Lord is the one who is the Almighty (2)

Al-Masīr)) 9/73, yet they did not attribute it.

- Likewise, Al-Qurṭubī narrated it ((Al-Jāmi' Li Aḥkām Al-Qur'ān)) 19/284 on the authority of Abī Bakr Al-Attar, and Niẓām ad-Dīn An-Naysābūrī in ((The Gharā'ib al-Qur'ān)) 6/475, and he did not attribute it.

(1) **[3426] The assessment of the reliability of the chain of transmitters:**

- Its chain is weak; The compiler's sheikh was criticized by Al-Ḥākim, and between Mālik ibn Anas and Al-Ḥusayn ibn ʻAlī Mafāwiz, and the chain of narrators includes whom neither Jarḥ nor Taʾdīl was raised about him.

The authentication of Ḥadīth:

- I didn't find it.

(2) **[3427] The assessment of the reliability of the chain of transmitters:**

- Its chain is weak, al-Habībī, al-Ḥākim was criticized by al-Ḥākim, and his father was

And it was said: The witness refers to the prophets, peace be upon them, whereas the witnessed refers to Muḥammad (P.B.U.H), this is proven by His statement, Glory be to Him:

﴿Remember˹ when Allah made a covenant with the prophets, ˹saying,˺ "Now that I have given you the Book and wisdom, if there comes to you a messenger confirming what you have, you must believe in him and support him." He added, "Do you affirm this covenant and accept this commitment?" They said, "Yes, we do." Allah said, "Then bear witness, and I too am a Witness."﴾ [Qur'ān 3: 81]

And it was said: The witness refers to Allah Almighty, the angels, the possessors of knowledge, whereas the witnessed refers to the testimony of faith: There is no god but Allah, this is proven by His statement:

﴿Allah ˹Himself˺ is a Witness that there is no god ˹worthy of worship˺ except Him—and so are the angels and people of knowledge﴾ [Qur'ān 3: 18]

And it was said: The witness is Creation, while the witnessed is the Truth, Blessed and Exalted be He.

the poet composed in this respect:

I wonder how God is disobeyed or how the ungrateful denies Him

And in everything there is a sign indicating that He is one

And to Allah in every movement we have and calmness is a witness

It was said: the witness is Monday, while the witnessed is Friday.

According to another view: The witness refers to the Truth, while the witnessed refers to creation.

others said: the witness is human's actions, while the witnessed is the slave.

[65/b] Qur'ān 85: 4 He Almighty said: ﴿Condemned are the makers of the ditch﴾.

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not found.

The authentication of Ḥadīth:

- Ibn al-Anbarī mentioned him in his book ((Az-Zāhir)) 1/9 and attributed it to Nānbighah of Banī Shaybān, and it is reported in his ((Divan)) (p. 64).

ibn ʻAbbās (may Allah be pleased with both of them) said: Whenever the term ʻQutila' was mentioned in the Qur'ān, it is meant for: ʻcursed.

﴿The makers of the ditch﴾, it means: ditches in the ground, and the scholars differed over it:

[3428] Abū al-Qāsim al-Ḥasan ibn Muḥammad ibn al-Ḥasan ibn Jaʻfar informed us: Al-Ḥakīm Abū Muḥammad Yaḥyā ibn Manṣūr and Abū al-Qāsim Mansūr ibn al-ʻAbbās in Busanj, and Abū al-Ḥasan Muḥammad ibn Muḥammad ibn ʻUbaydullah in Marw, and Abū Bakr Aḥmad ibn ʻUbaydullah in Naysabūr, they said: Al-Ḥasan ibn Sufyān ibn Āmir ash-Shaybānī related to us that Hudbah ibn Khālid al-Qaysī related to them, he said: Ḥammad ibn Salamah related to us.

[3429] I have been reported on the authority of Muḥammad ibn Jarīr: Muḥammad ibn Mu'ammar related to me: Ibn ʻUmārah related to me: Ḥammād ibn Salamah related to us: Thābit related to us, on the authority of ʻAbd al-Raḥmān ibn Abī Laylá, that Ṣuhayb (may Allah be pleased with him) reported the Messenger of Allah (P.B.U.H) as saying:

(Among the people who came before you, there was a king who had a sorcerer, and when that sorcerer became old, he said to the king, "I have become old and my time is nearly over, so please send me a boy whom I can teach magic." So, he sent him a boy and the sorcerer taught him magic. Whenever the boy went to the sorcerer, he sat with a monk who was on the way and listened to his speech and admired them. So, when he went to the sorcerer, he passed by the monk and sat there with him; and on visiting the sorcerer the latter would thrash him. So, the boy complained about this to the monk. The monk said to him, "Whenever you are afraid of the sorcerer, say to him: 'My people kept me busy.' And whenever you are afraid of your people, say to them: 'The sorcerer kept me busy.'" So the boy carried on like that (for some time). Then a huge terrible creature appeared on the road and the people were unable to pass by. The boy said, "Today I shall know whether the sorcerer is better or the monk is better." So, he took a stone and said, "O Allah! If the deeds and actions of the monk are liked by You better than those of the sorcerer, then kill this creature so that the people can cross (the road)." Then

he struck it with a stone killing it and the people passed by on the road.

The boy came to the monk and informed him about it. The monk said to him, "O my son! Today you are better than I, and you have achieved what I see! You will be put to trial. And in case you are put to trial, do not inform (them) about me." The boy used to treat the people suffering from congenital blindness, leprosy, and other diseases. There was a courtier of the king who had become blind and he heard about the boy. He came and brought a number of gifts for the boy and said, "All these gifts are for you on the condition that you cure me." The boy said, "I do not cure anybody; it is only Allah who cures people. So, if you believe in Allah and supplicate to Him, He will cure you." So, he believed in and supplicated to Allah, and Allah cured him.

Later, the courtier came to the king and sat at the place where he used to sit before. The king said, "Who gave you back your sight?" The courtier replied, "My Lord." The king then said, "I did?" The courtier said, "No, my Lord and your Lord - Allah" The king said, "Do you have another Lord beside me?" The courtier said, "Yes, your Lord and my Lord is Allah." The king tortured him and did not stop until he told him about the boy. So, the boy was brought to the king and he said to him, "O boy! Has your magic reached to the extent that you cure congenital blindness, leprosy and other diseases?" He said, "I do not cure anyone. Only Allah can cure." The king said, "Me?" The boy replied, "No." The king asked, "Do you have another Lord besides me?" The boy answered, "My Lord and your Lord is Allah." So, he tortured him also until he told about the monk. Then the monk was brought to him and the king said to him, "Abandon your religion." The monk refused and so the king ordered a saw to be brought which was placed in the middle of his head and he fell, sawn in two. Then it was said to the man who used to be blind, "Abandon your religion." He refused to do so, and so a saw was brought and placed in the middle of his head and he fell, sawn in two. Then the boy was brought and it was said to him, "Abandon your religion." He refused and so the king sent him to the top of such and such mountain with some people. He told the people, "Ascend up the mountain with him till you reach its peak, then see if he abandons his religion; otherwise throw him from the top." They took him and when they ascended to the top, he said, "O Allah!

Save me from them by any means that You wish." So, the mountain shook and they all fell down and the boy came back walking to the king. The king said, "What did your companions (the people I sent with you) do?" The boy said, "Allah saved me from them." So, the king ordered some people to take the boy on a boat to the middle of the sea, saying, "If he renounces his religion (well and good), but if he refuses, drown him." So, they took him out to sea and he said, "O Allah! Save me from them by any means that you wish." So they were all drowned in the sea.

Then the boy returned to the king and the king said, "What did your companions do?" The boy replied, "Allah, saved me from them." Then he said to the king, "You will not be able to kill me until you do as I order you. And if you do as I order you, you will be able to kill me." The king asked, "And what is that?" The boy said, "Gather the people in one elevated place and tie me to the trunk of a tree; then take an arrow from my quiver and say: 'In the Name of Allah, the Lord of the boy.' If you do this, you will be able to kill me." So he did this, and placing an arrow in the bow, he shot it, saying, "In the Name of Allah, the Lord of the boy." The arrow hit the boy in the temple, and the boy placed his hand over the arrow wound and died. The people proclaimed, "We believe in the Lord of the boy!" Then it was said to the king, "Do you see what has happened? That which you feared has taken place. By Allah, all the people have believed (in the Lord of the boy)." So he ordered that ditches be dug at the entrances to the roads and it was done, and fires were kindled in them. Then the king said, "Whoever abandons his religion, let him go, and whoever does not, throw him into the fire." They were struggling and scuffling in the fire, until a woman and her baby whom she was breast feeding came and it was as if she was being somewhat hesitant of falling into the fire, so her baby said to her, "Be patient mother! For verily, you are following the truth!" (1)

(1) **[3428- 3429] The assessment of the reliability of the chain of transmitters:**
- It was narrated by the compiler with two chains of transmitters, as for the first: It includes the compiler's sheikh, was criticized by al-Ḥākim and his sheikhs, including those I did not find and those who were not mentioned with Jarḥ or Taʿdīl. As for the second: It is Muʿḍal (Ḥadīth with two successive dropped narrators), there are two intermediary narrators between the compiler and Aṭ-Ṭabarī, and perhaps the compiler omitted them for brevity.

Aḍ-Ḍaḥāk said: Six spoke in the cradle: the of Yūsuf, peace be upon him,

- By tracing the way in which the compiler narrates the interpretation of Aṭ-Ṭabarī, we find that the two intermediary narrators are:

1- ʿAqīl ibn Muḥammad.

2- Al-Muʾāfá ibn Zakariyyá.

- And his omission of them does not harm, as the Ḥadīth was reported by Aṭ-Ṭabarī in ((Jāmiʾ al-Bayān)) 30/133 and it is Ḥasan in this way, and it is Ṣaḥīḥ according to all its chains of transmission as you will see, and Allah knows best.

The authentication of Ḥadīth:

- It relies on Thābit Al-Bunānī, on the authority of ʿAbd al-Raḥman ibn Abī Laylá, on the authority of Ṣuhayb al-Rūmī as Marfūʾ, and it was narrated on the authority of Thābit four:

1- Ḥammād ibn Salamah:

- Narrated by Muslim, Book of Asceticism and Raqāʾiq (softening hearts), Chapter of the Story of Al-Ukhdūd (3005), the compiler, and Ibn Ḥibbān in his ((Ṣaḥīḥ)) as in ((Al-Iḥsān)) 3/154 (873), and Al-Baghawī in ((Maʾālim at-Tanzīl)) 8/383, And Al-Wāḥidī in ((Al-Wasīṭ)) 4/459, all of them are from the way of Hudbah ibn Khālid.
- It was narrated by Abū Bakr ibn Abī Shaybah in ((Al-Musnad)) 1/323 (482) on the authority of Qubayṣah ibn ʿUqbah.
- It was narrated by Aṭ-Ṭabarī in ((Jāmiʾ al-Bayān)) 30/133, and from him the compiler on the way of Ḥaramī ibn ʿImārah, as will come in the chain of transmission that follows it.
- It was narrated by Aḥmad in ((Al-Musnad)) 9/242 (23986), Al-Nasāʾī in ((As-Sunan Al-Kubrá)) 6/510 (11661), Al-Bazzār in ((Al-Baḥr az-Zakhār)) 6/18 (2090), and Al-Bayhaqī in ((Shuʾab al-Imān)) 2/240 (1634), via ʿAffān ibn Muslim.
- Narrated by Aṭ-Ṭabarānī in ((Al-Muʾjam Al-Kabīr)) 8/43 (7320) via ʿAlī Ibn ʿUthmān Al-Lāḥiqī.
- The five of them: Hudbah, Qabiṣah, Ḥaramī, ʿAffān, and ʿAlī Al-Lāḥiqī, on the authority of Ḥammād ibn Salamah with a chain of transmission.

2- Sulaymān Al-Amash:

- It was narrated by Ibn Abī Shaybah in ((Al-Musnad)) 1/322 (480) on the authority of Abū Usāmah, on the authority of Sulaymān, on the authority of Al-Aʿmash with him.

3- Sulaymān ibn Mughīrah:

- Furthermore, It was narrated by Al-Nasāʾī in ((ʿAmal al-Yawm wal Laylah)) (p. 191) (619), on the authority of Muḥammad ibn Ghassān, on the authority of Bahẓ ibn Asad, on the authority of Sulaymān.

4- Maʾmar ibn Rāshid Al-Baṣrī:

- It was also narrated by ʿAbd-Razzāq in ((Al-Muṣannaf)) 5/420 (9751), and in ((Tafsīr al-Qurān)) 2/362, and on the authority of ʿAbd ibn Ḥamīd, as in ((Ad-Durr al-Manthūr)) by As-Suyūṭī 6/555, and on his authority, and on the authority of Mahmoud ibn Ghaylān At-Tirmidhī, Book of Interpretation, Chapter and from Surat Al-Burūj (3340).
- It was also narrated by aṭ-Ṭabarānī in ((Al-Muʾjam al-Kabīr)) 8/41 (7319) on the

the son of tirewoman of daughter of Pharaoh, Jesus, Yaḥyā, peace be upon them both, the companion of Jurayj, and the owner of al-Ukhdūd (the ditch).

according to [67/a] Sa'īd ibn al-Musayyib, may Allah have mercy on him, said: We were at ʿUmar ibn al-Khaṭṭab, may Allah be pleased with him, when the letter came to him that they found that boy, meaning: the one we mentioned, while he placed his hand on his temple, so whenever his hand extended it returned to the temple, thereupon, ʿUmar, may Allah be pleased with him, wrote: And show him wherever you find him.

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authority of Isḥāq al-Dabrī.

- Similarly, Al-Bazzār narrated it in ((Al-Baḥr Az-Zakhār)) 6/20 (2091) on the authority of Muḥammad ibn ʿAbdul-ʿAlā' Aṣ Samaʾānī.
- The four of them: ʿAbd ibn Ḥamīd, Maḥmūd ibn Ghaylān, Isḥāq al-Dabrī, and Muḥammad ibn ʿAbd al-A'lá, on the authority of ʿAbd-Razzāq al-Samaʾānī, on the authority of Ma'mar as Mawqūf.
- At-Tirmidhī said: This is a Ḥasan Ḥadīth.
- The four of them: Ḥammād ibn Salamah, Al-A'mash, Ibn Al-Mughīrah, and Ma'mar, on the authority of Thābit, on the authority of Ibn Abī Laylá, on the authority of Ṣuhayb Al-Rūmī.
- It was also narrated by Ibn Isḥāq in ((As-Sīrah)) 1/43, and Ibn Mardawayh as in ((Ad-Durr al-Manthūr)) by As-Suyūṭī 6/556, and Ibn Abī ʿĀṣim in ((Al-Aḥād wal Mathānī)) 1/219 (287).
- I said: It has already been pointed out that there is a difference in raising and stopping it, including:
- What Al-Ḥāfiẓ Ibn Kathīr stated in ((Tafsīr al-Qur'ān al-'Aẓīm)) 14/308: After mentioning the context of At-Tirmidhī, and Aḥmad. This context does not explicitly state that the context of this story is from the words of the Prophet (P.B.U.H). In addition, Our sheikh, Abū al-Ḥajjāj al-Muzzī, said: It is possible that it is from the words of Ṣuhayb al-Rūmī, for he had knowledge of the reports of the Christians, and Allah knows best.
- And what Al-Ḥāfiẓ Ibn Hajar said in ((Fath Al-Bari)) 8/698:
- He stated that the story was reported at length by Ḥammād ibn Salamah, on the authority of Thābit, on the authority of ʿAbd al-Raḥman ibn Abī Laylá, on the authority of Ṣuhayb, and it was narrated by Muslim, al-Nasā'ī, and Aḥmad, and Ma'mar reported it as Mawqūf, on the authority of Thābit, and from his path he narrated it.
- Abū Bakr al-Bazzār commented on this Ḥadīth: We do not know that it was narrated by the Prophet (P.B.U.H), except Ṣuhayb, and we do not know who narrated it except Thābit, on the authority of ʿAbd al-Raḥman ibn Abī Laylá, on the authority of Ṣuhayb.
- I said: This does not harm, as the Ḥadīth was proven by Muslim and others, and Sheikh Al-Albānī graded it Ṣaḥīḥ in ((Sahih Sunan At-Tirmidhī)) 3/128 (2661).

[3430] ʿAbdullah ibn Ḥāmid informed us, he said: Abū Aḥmad Muḥammad ibn ʿAbdullah ibn Yūsuf informed us, he said: ʿUmar ibn Muḥammad ibn Bajīr related to us, he said: ʿAbd al-Ḥamīd ibn Ḥāmid al-Kīshī related to us, on the authority of al-Ḥasan ibn Mūsā: Yaʾqūb ibn ʿAbdullah al-Qummī related to us: Jaʾfar ibn Abī al-Mughirah related to us, on the authority of Ibn Abzā (may Allah be pleased with him), he said: When the Muslims defeated the people of Al-Isfidhān, they left, and the death of Umar (may Allah be pleased with him) came to them, so they gathered and said what rulings that should be applied to the Magi? They are not among the People of the Book, and they are not among the Arab polytheists. ʿAlī ibn Abī Ṭālib, peace be upon him, said: Rather, they are people of the book and they would adhere to their book, and the wine was made permissible for them, so a king of their kings drank it, so it overcame his mind, and he had a sister, so he fell on her and had intercourse with her, and when the drunkenness was gone, he regretted it and said to her: Woe to you, how terrible I did! And what is the way out of it? She said: The way out of it is to speak to people, and say: Oh people: Allah Almighty has permitted the marriage of sisters, so if this goes away among people, and they forget about it, you speak to them again and say: I forbid it. So he stood up to deliver a sermon, and said: O people, Allah has permitted the marriage of sisters. And the people said to each other:

Allah forbids that we are commanded to do this, or approve of it, because it was not revealed to us by a prophet, nor was it brought down in a Book. Then the King returned to his sister and said: The people refused to do so. She said: If they disobey you, flog them with the whip, and then he did so, however, the people persisted on disapproving of it. later on, the king came back to his sister and said: Woe to you! the people refused to do so, accordingly, she said: So put them to the sword, hence he put them to the sword. However, they persisted on their situation. He came to her and said: Woe to you, the people refused to do so. Whereupon, she said: Dig a ditch for them and set fire to it, then present the people of your kingdom unto it, so whoever follows you, set him free, and whoever refuses to follow you, throw him into fire, so he

dug a trench and set fire to it and presented the people of his kingdom, and whoever followed him, he would set him free, and whoever refused, he would be thrown in in the trench, hence, Allah Almighty revealed:

﴿Condemned are the makers of the ditch* the fire ˹pit˺, filled with fuel*when they sat around it * watching what they had ˹ordered to be˺ done to the believers* who they resented for no reason other than belief in Allah—the Almighty, the Praiseworthy* ˹the One˺ to Whom belongs the kingdom of the heavens and earth. And Allah is a Witness over all things * Those who persecute the believing men and women and then do not repent will certainly suffer the punishment of Hell and the torment of burning﴾ [Qur'ān 4: 10] (1)

Aḍ-Ḍaḥāk said: The makers of the ditch were from among the Children of Israel, they took men and women and made a trench for them, then they kindled fire in it, so they established the believers in it, and said: Either you disbelieve, or shall we throw you into the fire? And they claim that he is Daniel and his companions, and this is the narration of al-'Awfī on the authority of Ibn 'Abbās (may Allah be pleased with both of them).

[3431] 'Abdullah ibn Ḥāmid informed us, he said: Muḥammad ibn 'Abdullah ibn Yūsuf informed us: Umar ibn Muḥammad ibn Bajīr related to us: 'Abd ibn Ḥamīd narrated to us, on the authority of Yūnus, on the authority of Shaybān, that Qatādah commented on the Almighty's saying:

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(1) **[3430] The assessment of the reliability of the chain of transmitters:**

- Its chain is weak, the sheikh of the compiler and his sheikh were not mentioned with Jarḥ or Ta'dīl, and Ya'qūb and Ja'far is Ṣadūq yahim.

The authentication of Ḥadīth:

- Its chain relies on Ya'qūb, on the authority of Ja'far, on the authority of 'Abd al-Raḥmān ibn Abzī.
- It was narrated by Abd bin Hamid, as in ((Takhrīj Aḥādīth wa'thār al-Kashāf)) by Al-Zayla'ī 4/183, and from his path by compiler through Al-Ḥasan ibn Mūsá, and Aṭ-Ṭabarī in ((Jāmi' Al-Bayān)) 30/132 on the authority of Muḥammad ibn Ḥamīd, and Al-Wāḥidī narrated it in ((Al-Wasīṭ)) 4/460 abbreviated, from the way of Al-Haytham ibn Jamīl, and Al-Bayhaqī in ((Ma'rifat as-Sunnah wal Athar)), as in ((Takhrīj Aḥādīth wa'thār al-Kashāf)) by Az-Zayla'ī 4/184 from the way of Abū Al-Rabī'.
- The four of them: Al-Ḥasan, Ibn Ḥāmid, Al-Haytham, and Abū Al-Rabī', on the authority of Ya'qūb, in a similar manner.

﴿Condemned are The makers of the ditch﴾ [68/a] He said: We were told that ʿAlī ibn Abī Ṭālib (may Allah be pleased with him) used to say: They are people who were in the farms of Yemen, their believers and their unbelievers fought, so their believers prevailed over their unbelievers, then They fought the second time, so their believers prevailed over their unbelievers, then they took covenants and pledges from each other not to betray each other, so the unbelievers betrayed them, so they seized them, then a man of the believers said to them: Do you have any good? So that is what you desire and who is not; Break into the fire, take rest from him, he said: So they ignited a fire, and offered them to it, so they made storming it until an old woman remained, as if she was lingering, and a child said to her in her lap: Go ahead and do not hypocrite, so Allah Almighty related to us their news and their report. (1)

[3432] ʿAbd Allāh ibn Ḥāmid informed us: Abū Muḥammad al-Muzanī informed us: Muṭayn related to us: ʿUthmān related to us: Mu'awiyah ibn Hishām related to us, on the authority of sharīk, on the authority of Jābir, on the authority of Abī al-Tufayl, that ʿAlī (may Allah be pleased with him) said: the companions of the ditch had a prophet from Abyssinia. ʿAlī (may Allah be pleased with him) said: a prophet from Abyssinia was sent to his people, then ʿAlī (may Allah be pleased with him) said:

﴿We already sent messengers before you. We have told you the stories of some of them, while others We have not﴾ [40: 78], then the prophet (Peace be upon him) called them to embrace faith, then some of them gave him oath

(1) **[3431] The assessment of the reliability of the chain of transmitters:**
- In it, the sheikh of the compiler and his sheikh were not mentioned with a wound or modification, and the narrator on the authority of ʿAlī, may Allah be pleased with him, is unknown.

The authentication of Ḥadīth:
- It was reported by Al-Tabari in ((Jāmiʿ Al-Bayān)) 30/132, and ʿAbd ibn Ḥāmid, and Ibn Al-Mundhir, as in ((Ad-Durr Al-Manthūr)) by As-Suyūtī 6/553 via Yazīd, on the authority of Sa'īd, on the authority of Qatādah in it.
- It was mentioned by Ibn ʿAṭṭiyah in ((Al-Muḥarrar Al-Wajīz)) 5/461 abbreviated and Ibn Al-Jawzī 6/75 on the authority of Qatādah.

of allegiance, and he fought them, then his companions were killed, and he was taken captive and chained, but he escaped from them, then they dug a ditch and set fire in it, so whoever follows the prophet was thrown in it, and whoever follows them is left behind. Then they brought a woman with a baby boy, and she panicked, so the boy said to her: Oh mother, please, and do not be hypocritical. (1)

[3433] Muṭīn said: Abū Mūsā az-Zaman related to us: Salam ibn Qutaybah related to us: Jarīr ibn Ḥāzim narrated to us, on the authority of Ayyūb, that ʻIkrimah commented on Allah's statement, Glory be to him:

{Condemned are the makers of the ditch} as saying: They were from your people [68/b] from the Nabat. (2)

According to Al-Kalbī: They are the Christians of Najrān, and that is because a king in Najrān seized a believing people in it, so he made seven trenches for them in the ground, the length of each trench is forty cubits, and its width is twelve cubits, then he put oil and firewood in it, then he

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(1) **[3432] The assessment of the reliability of the chain of transmitters:**

- Its chain is weak, including Jābir ibn Yazīd, weak Rafiḍī, and Sharīk is Ṣadūq yet made many mistakes, and no Jarḥ or Taʾdīl was raised about the compiler's sheikh

The authentication of Ḥadīth:

- It was reported by Ibn Abī Ḥātim and Ibn Mardawayh, as in ((Ad-Durr Al-Manthūr)) by As-Suyūtī 6/553-554, on the authority of ʻAbdullah ibn Najīḥ, on the authority of ʻAlī.
- In addition, It was mentioned by Al-Baghawī in "Maʾālim Al-Tanzīl" 8/386, Ibn Al-Jawzī in "Zād Al-Masīr" 9/76, and Al-Qurtūbī in "Al-Jāmi' Li Aḥkām Al-Qurʾān" 19/288, both of them abbreviated, and Al-Khāzin in ((Lubāb at-Taʾwīl)) 4/413.

(2) **[3433] The assessment of the reliability of the chain of transmitters:**

- Its narrators are trustworthy, except the compiler's sheikh who was not mentioned with Jarḥ or Taʾdīl, and Salam is Ṣadūq.

The authentication of Ḥadīth:

- It was reported by Ibn Al-Mundhir as in ((Ad-Durr Al-Manthūr)) by As-Suyūtī 6/553, and Al-Mawardī mentioned it in ((Al-Nukat wal-Uyūn)) 6/241. Similarly, Al-Baghawī narrated it in "Maʾālim Al-Tanzīl" 8/386, and Al-Qurtūbī in "Al-Jāmi' Li Aḥkām Al-Qurʾān" 19/288.

[3434] The assessment of the reliability of the chain of transmitters:

- Its chain is weak, including Manṣūr ibn ʿAmmār, not strong, and I could not find him.

The authentication of Ḥadīth:

presented them to it, so whoever refused to abandon his religion, he would them into to throw it into the fire, so he started with a man called ʻAmr ibn Zayd, and their king asked him, and he said to him: Who taught you this? It means: monotheism, but he refused to tell him, so the king who taught him monotheism came, and he said: O king, I taught him and his name: ʻAbdullah ibn Shamar, so he threw him into the fire, then they were presented to the fire one by one. and when he wanted to follow the rest of the believers, then their king made an idol out of gold, then he appointed a man over every ten of the believer to say to them: If you hear the sound of the psalms, prostrate to the idol, and whoever does not prostrate, throw him into the fire.

when the Christians heard of this, they prostrated to the idol, while the believers refused to do that, so they dug a trench for them and he cast them into it, so the raised over them twelve cubits.

according to Muqātil: The grottoes were three, one in Najrān in Yemen, the other in the Levant, and the other in Persia, and they were burned with fire.

as for that which was in the Levant, It was done by Buṭyānūs ibn Balīs al-Rūmī, with regard to that which was in Persia, it was done by Nebuchadnezzar. As for that which occurred in the Arab terries, it was done by Yūsuf ibn Dhī Nawwās.

As for that which was in Persia and the Levant, Allah, glory be to Him, did not reveal a Qur'ān in it, and He revealed in the one that was in Najrān, and that is because two Muslim men who used to recite the Bible, one of them: in the land of Tuhāmah, and the other in Najrān of Yemen, so one of them took himself [69 / a] in a work that he does, and he began to recite The gospel, the daughter of the tenant saw the light shining in the reading of the gospel, so she mentioned that to her father, so he glanced at him until he saw him, so he asked him and he did not tell him, so he did not stop until he told him about the religion, and Islam, so he followed him and eighty-seven people, a man and a woman, and this is after Jesus, peace be upon him, was raised to the heaven, Then Yūsuf ibn Dhī Nawwās ibn Shurāḥīl ibn Tubba' ibn al-Yashraḥ al-Ḥimyarī heard this, so he dug a ditch in the ground and set fire in it, and exposed them to disbelief, so whoever refused

to disbelieve, he threw him into fire, and whoever abandon the religion of Jesus (Peace be upon him) will be saved from fire.

A woman came with her little son who does not speak, so when she stood on the edge of the trench she looked at her son, so she turned away from the fire, and she was beaten until she advanced. She remained like that three times, and when it was the third, she went back, and her son said to her: O mother, I see a fire in front of you that cannot be extinguished.

When she heard her son saying that, they all threw themselves into the fire, so Allah Almighty admitted her and her son into Paradise, so seventy-seven people were thrown into the fire in one day.

Ibn ʻAbbās, may Allah be pleased with both of them, said: Whoever refuses to fall into the Fire will be whipped and then entered, thus, their spirits were admitted to Paradise before their bodies reached the fire.

Al-Kalbī said: The people of the groove were seventy thousand.

Wahb said: [69/b] Then, when Aryāt conquered Yemen, Dhū Nawwās ran away, so he stormed the sea with his horse and drowned, and in it Amr bin Maʾdī Karib composed:

Promise me as if you were the one with the best life
or you were Dhū Nawwās
And what was before you of bliss and
a stable king among people is a head
Time removed their possession,
so it became transferred from people to people

Al-Kalbī said: Dhū Nawwās is the one who killed ʻAbdullah ibn ath-Thāmīr, and the story has gone on in the hadith attributed to the Messenger of Allah (P.B.U.H)

This is proven by what Atā narrated, that Ibn Abbās, may Allah be pleased with both of them, said: There was in Najrān a king of the Ḥimyar kings called: Yūsuf ibn Dhī Nawwās ibn Shurāḥīl in the period seventy years before the birth of the Prophet (P.B.U.H, and there was a boy in his country

called: ʿAbdullah ibn Thāmir, and his father handed him over to a teacher who taught him magic. The boy thought of that, and he found no choice but to obey his father, so he began to go to the teacher. On his way, he met a monk with a good recitation and a good voice, so the boy liked him.

the boy would come to the teacher the last of students, and the teacher would hit him and say: Why are you late? And when he turns to his father, he goes to the monk, and his father would hit him and say: Why did you delay? That boy complained to the monk, and the monk said to him: If you come to the teacher, say: My father detained me, and if you come to your father, say: The teacher detained me. And there was a great snake in that country that cut off the road for people, so the boy passed by it and killed it. He said: Yes. He said: You have a matter.

And the king had a blind cousin [70 / A] who lost his sight, so he heard of the boy and killing him of the snake, so he came with his guide and said: You killed the snake? "No," he replied. He said: Who killed her? "Allah," he replied. the king's cousin said: "Who is Allah?" the boy said: He is the Lord of the sun and the moon, and the night and the day, and the world and the Hereafter.

He said: If you are truthful, then pray to your Lord to bring my sight back to me. The boy said: Do you think that if Allah Almighty restored your sight to you, would you believe in Him? He said: Yes. He said: Oh Allah, if he is truthful, bring back his sight to him. Thereupon, Allah (may He be glorified and exalted) brought back his sight to him.

So he returned to his house without a guide, then he entered upon the king, and when he saw him, he was astonished at him and said: Who made this? "Allah," he replied. the king asked: And who is Allah? He said: the Lord of the heavens and the earth, and what is between them, and Lord of the east and west, and Lord of the sun and the moon, and the night and the day, and this world and the Hereafter. The king said to him: Tell me who taught you this? So he directed him to the boy, so he called him, so he spoke to him, and he found him a sane boy, then he asked him about his religion, then he told him about Islam and those who believed with him, so the king intended to kill them for fear that they would change his religion, so

he sent them to the top of the mountain and said: Throw them from the top of the mountain. So they went with the boy to the tallest mountain, so the boy invoked his Lord, so Allah Almighty destroyed them and saved him, so the king was angry about that, then he sent men with them to the sea and said: Drown them. So the boy invoked his Lord, the Mighty and Sublime, so Allah Almighty drowned them and saved him and his companions. He entered upon the king and said: What did your companions do whom I sent with you? He said: Allah Almighty destroyed them and saved us. He said: Kill him with the sword. So the sword bounced off from him, and his news spread through the land of Yemen, and the people knew him, glorified him, and knew that and his companions were on the truth [70/b], so the boy said to the king: You are not able to kill me unless you do what I say. He said: How can I kill you? He said: Gather the people of your kingdom while you are on your bed, and shoot me with an arrow in the name of my God. So the king did that, then he shot him in the name of his God, hitting him and killing him, so the people said: There is no god but Allah, the God of ʿAbdullah ibn Thāmīr, and there is no religion but his religion.

the King got angry about that and he closed the gates of Medina, and he dug ditches in the ground and fill it with fire, and presented them a man by man, so whoever turns back from Islam, he will leave him, and whoever says: My religion is the religion of ʿAbdullah ibn Thāmir, he would be thrown into the ditch until he will be burnt.

there was in his kingdom a woman who embraced Islam with those who embraced Islam, and she had three sons, one of them was a baby, the king took her children and said to her: Abandon your religion, or I will throw your sons in the fire, but she refused to abandon her religion, so he took her oldest son and threw him into the fire. Then he said to her: Turn back from your religion, otherwise, I will throw the second one into the fire, but she refused, so he cast the second into fire. then he said to her: Turn back from your religion, or I will throw you little baby in fire, yet she refused, the baby has been taken from her to throw him into fire, at this the woman was about

to turn back, but the boy said to her, O mother ! Do not turn back from Islam, and you are on truth, and no blame will be on you. Hence, the boy was thrown in fire and his mother was thrown following to him. this is the explanation of Allah's Almighty: ﴿Cursed are the makers of the ditch﴾.

Aḍ-Ḍaḥāk commented on this verse: Nebuchadnezzar burned some Muslims.

Al-Ukhdūd (the groove) denotes the hole and the rectangular cleft in the ground like a river, and its plural: Akhādīd (grooves) which is: It occurred on the pattern of Af'ūl, it derives form al-Khid that is the ditch. It is said: I dug and split a ditch.

Qur'ān 85: 5 Allah (may He be glorified and exalted) said:

﴿The fire ˹pit˺, filled with fuel﴾

the majority of reciters read it with Fatḥah of al-Wāw, that is, the wood, while Abū Rajā' al-'Aṭāridī recited it with Ḍammah as an infinitive. the majority of reciters read it with Kasrah of the two terms an-Nār and Dhāt as an adjective for al-Ukhdūd (the ditch). However, Ashhab al-'Uqaylī recited it in nominative as conjugated on the meaning of burnt them.

﴿The fire ˹pit˺, filled with fuel﴾

Al-Rabī' ibn Anas said: The makers of the groove were a believing people, so they retired from people during the period, and a tyrant from among the idolaters sent to them, offering them to enter into his religion, but they refused, so he dug a ditch and kindled a fire in it, then he gave them the choice between entering his religion or throwing them into the fire, so they chose to be thrown into the fire than to abandon their religion, so he threw them into the fire, so Allah saved the believers who were thrown into the fire, by taking their souls before the fire touched them, and the fire went out to those on the brink of the ditch of the infidels, so it burned them.

Qur'ān 85: 6 ﴿When they sat around it﴾

Qur'ān 85: 7 ﴿Watching what they had ˹ordered to be˺ done to the believers﴾,

Meaning: And they witnessed what they were doing against the believers.

Muqātil said: It means that they witnessed that the believers went astray when they abandoned worshipping idol.

Qur'ān 85: 8 Allah Almighty said: ﴿Who they resented for no reason other than belief in Allah—the Almighty, the Praiseworthy﴾,

Meaning: They had no fault except that they believed in Allah, the Almighty, worthy of all praise!

Qur'ān 85: 9 ﴿The One˹ to Whom belongs the kingdom of the heavens and earth. And Allah is a Witness over all things﴾.

Qur'ān 85: 10 ﴿Those who persecute the believing men and women},

Meaning: who tortured and burnt both the believing men and women. It is similar to His statement:

﴿It is˹ the Day they will be tormented over the Fire﴾ [Qur'ān 51: 13]

﴿And then do not repent will certainly suffer the punishment of Hell﴾ in the Hereafter, ﴿and the torment of burning﴾ in this world, that is, Allah Almighty burnt them with this fire that they burnt the believers with it. This is the view of al-Rabī' and his companions, while others held that they are same.

[3434] Ibn Fanjawayh informed me: ʻAlī ibn Muḥammad ibn Lu'lu' al-Warrāq related to us: Abū ʻUbayd Muḥammad ibn Aḥmad ibn al-Mu'ammal al-Ṣayrafī related to us: Abū Jaʻfar Muḥammad ibn Jaʻfar al-Aḥwal, known as al-Qalōq related to us: Manṣūr ibn ʻAmmār related to us: Saʻīd ibn Abī Tawbah related to us, on the authority of ʻAbd al-Raḥmān ibn al-Jahm, that Ḥudhayfah ibn al-Yamān (may Allah be pleased with him) said: the Prophet (P.B.U.H) spoke to him a secret talk about Fire, so he said:

"O Ḥudhayfah, in Hell there are lions of fire and dogs of fire and swords of fire, and he sends angels who hang the people of Hell with those hooks with their nostrils, and they cut them with those swords member by piece, and throw them to those dogs and lions. Whenever they cut off an organ, another one replaces it with a new jugular part." (1)

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(1) **[3434] The assessment of the reliability of the chain of transmitters:**
- Its chain is weak, including Manṣūr ibn ʿAmmār, not strong, and I could not find him.

The authentication of Ḥadīth:

Qur'ān 85: 11 Allah (may He be glorified and exalted) said:

﴿Surely those who believe and do good will have Gardens under which rivers flow. That is the greatest triumph.

the scholars differed over the apodosis of the oath.

Some of them said: the apodosis is His statement: {Condemned are the makers of the ditch}, and there is an implication in it, meaning: they were condemned.

And it was said: In it there is an introduction and a delay, its estimate: {Condemned are the makers of the ditch), {and the sky with the zodiac}.

Qatādah said: the apodosis of the oath is:

Qur'ān 85: 12 ﴿Indeed, the ˹crushing˺ grip of your Lord is severe﴾

Meaning: His seizing with torment and His revenge.

Qur'ān 85: 13 ﴿˹For˺ He is certainly the One Who originates and resurrects ˹all˺. It refers creation according to the majority of scholars.﴾

'Aṭṭiyah al-'Awfī reported Ibn Abbas, may God be pleased with both of them as saying: It means: He Almighty inflicts torment upon the infidels in this world, then He repeats if for them in the Hereafter.

Qur'ān 85: 14 ﴿And He is the All-Forgiving, All-Loving﴾

according to Ibn 'Abbās: It is He who shows forgiveness towards His guardians.

'Alī ibn Abī Ṭalḥah reported ibn 'Abbās as saying: Al-Wadūd means narrated on his authority: The Loving.

Mujāhid said: It means the Benevolent, whereas ibn Zayd said: It means the most Merciful.

And it was said: Al-Wadūd denotes the meaning of the beloved, such as, the al-Ḥalūb (the milking), and al-Rakūb (the riding).

And it was said: It means that He forgives and would like to forgive.

Qur'ān 85: 15 ﴿Lord of the Throne, the All-Glorious﴾

Meaning, the Owner of the Mighty Throne that is above all of the creation.

Ibn 'Abbās, may Allah be pleased with both of them, and Qatādah said: It means The Noble.

the reciters differed over it, so Yaḥyā ibn Wathāb, Ḥamzah, al-Kisā'ī and Khalaf recited it in genitive of Dāl as an adjective of the Throne, while others recited it in nominative as an adjective of al-Ghafūr (the Oft-Forgiving)

Qur'ān 85: 16 ﴿Doer of whatever He wills﴾

Qur'ān 85: 17 Allah (may He be glorified and exalted) said:

﴿Has the story of the ˹destroyed˺ forces reached you ˹O Prophet﴾

Meaning, has the news reached you of what Allah caused to befall them of torment, He Almighty indicated who they were, and said in the next verse:

Qur'ān 85: 18 ﴿The forces of˺ Pharaoh and Thamûd?﴾

Qur'ān 85: 19 ﴿Yet the disbelievers ˹still˺ persist in denial﴾, meaning those who disbelieved of your people, O Muhammad ﴿in denial﴾ and deserve punishment as done to those before them.

Qur'ān 85: 20 ﴿But Allah encompasses them from all sides﴾,

He knows them, and nothing of their conditions is hidden from Him.

Qur'ān 85: 21 ﴿In fact, this is a glorious Quran﴾

generous, honorable, and abundant in goodness, and not as the polytheists claimed.

according to 'Abdul 'Azīz ibn Yaḥyā: Majīd: means: uncreated.

Ibn Al-Samifa' recited it: {In fact, this is the Qur'ān of the Most Gracious} in annexation, that is: the Glorious Qur'ān of Allah.

Qur'ān 84: 22 ﴿Recorded˺ in a Preserved Tablet﴾,

Yaḥyā ibn Ya'mur recited it with Ḍammah over Lām, that is, this Preserved Tablet is of light, height and honor.

however, other reciters read it with Fatḥah of Lām.

Nāfi' and ibn Maḥayṣin recited the word {Maḥfūz} with Ḍammah over Ẓā' as a description of the Qur'ān, while the rest of the reciters read it with Kasrah by way of an attribute of al-Lawḥ (the Tablet).

[3435] Ibn Fanjawayh informed us: Mukhallad ibn Ja'far al-Bāqirḥī related to us: Al-Ḥasan ibn 'Alawiyyah related to us, he said: Ismā'īl ibn Īsā related to

us, he said: Ishāq ibn Bishr related to us: Muqātil, and Ibn Jurayj informed us, on the authority of Mujāhid, that Ibn ʿAbbās, may Allah be pleased with them both, he said: In the chest of the tablet: There is no god but Allah [72 / b] alone, and his religion is Islam, and Muḥammad is His servant and His Messenger, so whoever believes in Allah Almighty, and believes in His promise, and follows His messengers, he will be admitted to Paradise. He said: And the tablet: A white pearl tablet, its length is between heaven and earth, its width is between the east and the west, its edges are pearls and rubies, its flanks are red rubies, its pen is light, its words are righteousness, it is tied to the throne, and its origin is in the stone of an angel called: Maṭryūn, protected from the devils That is His saying, the Most High: ﴿Yet, it is a glorious Qur'ān * in a Preserved Tablet﴾.

To Allah, the Mighty and Sublime, there are three hundred and sixty moments every day and night, He is the One Who gives life and causes death,

He honors whoever He pleases and disgraces whoever He pleases—all good and He does whatever He wills. (1)

(1) **[3435] The assessment of the reliability of the chain of transmitters:**

- Its chain is extremely weak; including Muqātil ibn Sulaymān, he was denied and rejected. And Iṣḥāq ibn Bishr is a liar, and Isḥāq ibn Bishr is a liar, and Al-Bāqriḥī got had confused after his matter was straight.

The authentication of Ḥadīth:

- It is narrated on the authority of Ibn Abbas in Mawqūf and Marfūʿ, and three narrated it on his authority:
- The first: Mujāhid ibn Jabr:
- It was narrated by the compiler, and on his authority by Al-Wāḥidī in ((Al-Wasīṭ)) 4/463, and Al-Baghawī in ((Ma'līm At-Tanzīl)) 8/389, via Ismā'īl ibn Īsá, on the authority of Isḥāq ibn Bishr, on the authority of Muqātil, and Ibn Jurayj, on the authority of Mujāhid, on the authority of Ibn ʿAbbās as Mawqūf.
- The second: Al-Ḍaḥāk ibn Muzāḥim Al-Hilālī:
- It was narrated by Abū Al-Sheikh in ((Al-ʿAẓmah)) 2/496 (160) via Sufyān Ibn ʿUyaynah, on the authority of Abī Ḥamzah Al-Thamālī, on the authority of Aḍ-Ḍaḥāk, on the authority of Ibn ʿAbbās, as Marfūʿ. This is a weak chain of transmitters: Aḍ-Ḍaḥāk was said to have not met Ibn ʿAbbās, and Abū Ḥamzah al-Thamālī is weak.
- The third: Sa'īd ibn Jubayr. It came from three aspects:
- 1- ʿAbdul Malik ibn Sa'īd ibn Jubayr:
- Narrated by Muḥammad ibn ʿUthmān ibn Abī Shaybah in the Throne as in ((Tafsīr

[3436] ʿAqīl ibn Muḥammad informed us that al-Muʿāfá ibn Zakarīyā

al-Qurān al-ʿAẓīm)) by Ibn Kathīr 4/314, and I did not find it in the Throne, and on the authority of Al-Ṭabarānī in ((Al-Mu'jam Al-Kabīr)) 12/72 (12511), and Abū Nuʿaym in ((Ḥilyat al-awliyā')) 4/305, and Ibn Mardawayh, as in ((Al-La'ālī Al-Maṣnū'ah)) by As-Suyūtī 1/25, on the authority of Zayd ibn ʿAbdullah Al-Bakā'ī, on the authority of Layth ibn Abī Sālim, on the authority of Abd Al-Mālik ibn Sa'īd, on the authority of his father as Marfūʿ.

- This is a weak chain of transmission. Abū Nuʿaym said: Gharīb from the Ḥadīth of Sa'īd, and his son ʿAbdul Malik, we did not write it except from this route.
- Al-Albānī graded it weak it in his editing of ((Sharḥ Aṭ-Ṭaḥāwiyyah)) (p. 263), and he declared it defective with Ziyād Al-Bakā'ī, and Layth ibn Abī Sulaym.
- 2- Abū Ḥamzah Al-Thamālī:
- Narrated by al-Tabari in ((Jāmiʿ al-Bayān)) 27/135 via ʿUbaydullah ibn Mūsá.
- It was narrated by Al-Hakim in ((Al-Mustadrak)) 2/474, 2/564, and on the authority of Al-Bayhaqī in ((Al-Asmāʾ waṣ-Ṣifāt)) 2/264 via Sufyān.
- Narrated by Ash-Sheikh's father in ((Al-Aẓamah)) 2/492 (158) via Sa'īd Ibn Yaḥyá, on the authority of Muslim Ibn Khālid, on the authority of Yazīd Ibn Abī Khālid.
- It was narrated by Al-Lalkā'ī in ((Sharḥ Uṣūl al-Iʿtiqād)) 4/742 (1225) via Al-Ḥasan ibn Ḥabīb.
- The five of them: Ibn Mūsá, Sufyān, Al-Ḥasan ibn Ḥabīb, and Yazīd, on the authority of Abū Ḥamzah Ath-Thamālī, on the authority of Sa'īd, on the authority of Ibn ʿAbbās as Mawqūf.
- This tradition was narrated through a weak chain of transmission: Abū Ḥamzah Ath-Thumālī: A weak Rafiḍī.
- Besides, Al-Ḥākim said after authenticating it: This hadith has an authentic chain of transmission, because Abū Ḥamzah ath-Thumalī did not resent him except for exaggeration in his doctrine only, and al-Dhahabī followed him by saying: The name of Abū Hamzah is Thābit, and he is extremely weak due to Murrah.
- 3- Bakīr ibn Shihāb Al-Kufī:
- It was narrated by aṭ-Ṭabarānī in ((Al-Mu'jam al-Kabīr)) as in ((Al-La'ālī'-Al-Maṣnū'ah)) by Al-Suyūtī 1/26 via Abū Nuʿaym, on the authority of ʿAbdullah ibn Al-Walīd, on the authority of Bakīr, on the authority of Sa'īd, on the authority of Ibn ʿAbbās as a Mawqūf. This path was mentioned by Sheikh Al-Albānī in his commentary on ((Sharḥ Al-Ṭaḥāwiyyah)) (p. 263).
- I said: The conclusion of the matter: The Ḥadīth with all these methods and follow-ups is Ḥasan lighayrih (good by virtue of another Ḥadīth), and Allah knows best. He is also affirmed by:
- What the sheikh's father narrated in ((Al-ʿAzmah)) 2/491 (157) on the authority of Aḥmad ibn Muḥammad Al-Baghdadī, and Ibn Al-Jawzī in ((Al-Mawḍu'āt)) 1/168 via Abū Al-Fatḥ Al-Azdī, both of them, on the authority of Sa'īd ibn Thawāb, on the authority of Bakīr as-Sukūnnī, on the authority of Muḥammad ibn ʿUthmān Al-Ḥarānī, on the authority of Mālik ibn Dinār, on the authority of Al-Ḥasan, on the

informed them, on the authority of Muḥammad ibn Jarīr who said: ʿAmr ibn ʿAlī said: I heard Qurrah ibn Sulaymān saying: Ḥarb ibn Surayj narrated to us: ʿAbdul-ʿAzīz ibn Ṣuhayb narrated to us that Anas ibn Mālik (may Allah be pleased with him) commented on His statement, may He be glorified and exalted, said: {Yet, it is a glorious Qur'an * in a Preserved Tablet} He said: The Preserved Tablet that Allah Almighty mentioned is in the forehead of Israfel, peace be upon him. (1)

According to Muqātil: Al-Lawḥ al-Maḥfūz (the Preserved Tablet) lies to the right of the Throne.

authority of Anas, in a similar manner as Marfūʿ.
- In this context, it is Mawḍūʾ as stated by Ibn Al-Jawzī said, and Al-Dhahabī in ((Al-Mizān)) 6/253.
- Muḥammad ibn Uthmān said: It is Matrūk (rejected).
- In addition, as-Suyūtī in narrated it in ((Al-Laʾliʾ al-Maṣnūʿah)) 1/25 with the previous Ḥadīth of Ibn ʿAbbās.
- I said: The most correct is that it is Mawqūf to ibn ʿAbbās. Allah knows best.
- It was also reported by Ibn Abī Ad-Dunyá in ((Ṣifat an-Nār)) (p. 86) (121).

(1) **[3436] The assessment of the reliability of the chain of transmitters:**
- Its chain is weak, Qurrah ibn Sulaymān, Abū Ḥātim graded as weak, and the compiler's sheikh was not found.

The authentication of Ḥadīth:
- Narrated by al-Tabari in ((Jāmiʿ al-Bayān)) 30/140, and on the authority of the compiler via Amr ibn ʿAlī, on the authority of Qurrah, on the authority of Ḥarb, on the authority of ʿAbd al-ʿAzīz ibn Ṣuhayb, on the authority of Anas.
- It was mentioned briefly by Ibn ʿAṭṭiyah in ((Al-Muḥarrar Al-Wajīz)) 5/463, and Al-Qurtūbī in ((Al-Jāmi' Li Aḥkām Al-Qur'ān)) 19/296.

Surat aṭ-Ṭāriq (the Nightcommer)

Surat aṭ-Ṭāriq (the Nightcommer) was revealed in Mecca, it consists of two hundred and nine, and thirty letters, sixty-one words, and seventeen verses.

[3437] Abū ʻUthmān ibn Abī Bakr al-Muqriʾ informed us: Abū ʻAmr ibn Abī al-Faḍl ash-Sharūṭī informed us: Ibrāhīm ibn Sharīk al-Azdī related to us: Abū ʻAbdullah ibn Yūnus related to us: Sallām ibn Sulaym related to us: Hārūn ibn Kathīr related to us, on the authority of Zayd ibn Aslam, on the authority of his father, on the authority of Abū Umamah al-Bahilī, Ubayy bin Kaʾb (may Allah be pleased with him) reported the Messenger of Allah (P.B.U.H) as saying: [73/a]

"Whoever recites Surat aṭ-Ṭāriq, Allah Almighty will give him a reward equal to the number of every star in the sky, ten good deeds." (1)

[3438] And Ibn Fanjawayh informed us: Ibn Naṣrawayh related to us: Abū al-ʻAbbās Ishāq ibn al-Faḍl al-Zayāt related to us: Yūsuf ibn Mūsā al-Qaṭṭān related to us: Aḍ-Ḍaḥāk ibn Makhlad narrated to us, on the authority of ʻAbdullah ibn ʻAbdul Raḥmān ibn Yaʾlā ibn Kaʾb, on the authority of ʻAbd al-Raḥmān ibn Khālid ibn (Jabal - or Ibn Abī Jabal), Abū ʻĀṣim was doubtful –that his father said: I saw the Messenger of Allah (P.B.U.H), leaning on a bow in the shining of Thaqīf, and he recited Surah:

﴿By the heaven and the nightly star!﴾ [Qurʾān 86: 1]

Until he sealed it, and I memorized it in the pre-Islamic era, he said: So I passed in the Thaqīf council, and among them a people from Quraysh, including ʻUtbah, Shaybah, the sons of Rabīʾah, and they asked me to recite it, so I recited it to them. the Thaqafiyūn said: We only see this as truth, and the Quraishites said: We know best about our companion, if we knew that he was right, we would follow him. (2)

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(1) **[3437] The assessment of the reliability of the chain of transmitters:**
- Its chain is weak, and the Ḥadīth is Mawḍūʾ.

The authentication of Ḥadīth:
- It was previously discussed.

(2) **[3438] The assessment of the reliability of the chain of transmitters:**
- It is weak, including Ibn Naṣrawayh, whom I did not find, and ʻAbdullah ibn ʻAbdul Raḥmān, who is truthful yet makes mistakes and has delusions, and ʻAbd al-Raḥmān ibn Khālid is Majhūl according to al-Ḥusaynī.

Qur'ān 86: 1

The Almighty said:

In the Name of Allah, the Most Gracious, the Most Merciful:

﴿By the heaven and the nightly star!﴾

It was revealed about Abū Tālib, that he came to the Messenger of Allah (P.B.U.H), and gave him bread and milk, while he was sitting eating; When a star descended and was filled with water and then fire, then Abū Tālib panicked and said: What is this? whereupon, the Messenger of Allah (P.B.U.H) said: This is a start which thrown, and it is one of the Almighty's signs. thus, Abū Ṭālib was astonished, Hence Allah Almighty revealed:

﴿By the heaven and the nightly star!﴾, meaning: the star appears at night, and hides during the day, and everything that appears at night has lost its way, as stated by the ḥadīth of Jābir, may Allah be pleased with him: The Prophet (P.B.U.H), said:

The authentication of Ḥadīth:

- The Ḥadīth relies on 'Abdullah al-Tā'īfī, on the authority of 'Abd al-Raḥmān ibn Khālid, on the authority of his father.
- Narrated by Al-Bukharī in ((At-Tārīkh Al-Kabīr)) 3/138, and Aḥmad in ((Al-Musnad)) 4/335, and Ibn Khuzaymah in his ((Ṣaḥīḥ)) 3/141 (1778). Furthermore, At-Ṭabarānī narrated it in ((Al-Mu'jam al-Kabīr)) 4/197 - 198 (4126, 4128) from routes, on the authority of Marwān ibn Mu'āwiyah, on the authority of 'Abdullah ibn 'Abd al-Raḥmān al-Tā'īfī, on the authority of 'Abd al-Raḥmān ibn Khālid, with it.
- Al-Haythamī said in ((Majma' az-Zawā'id)) 7/136: 'Abd al-Raḥmān was mentioned by Ibn Abī Ḥātim, and no one criticized him, and the rest of his narrators are trustworthy. And Dr. Al-A'ẓamī said in the editing ((Ṣaḥiḥ Ibn Khuzaymah)) 3/140: Abd Al-Raḥmān Al-'Udwānī: He is unknown, as Al-Ḥusaynī said, and Aṭ-Tā'īfī: He makes mistake and Yahim, as Al-Ḥāfiẓ said.
- I said: The Ḥadīth was also narrated by Ibn Mardawayh, as in ((Ad-Durr Al-Manthūr)) by As-Suyūtī 6/559, and with all that it is weak for what was previously mentioned. Allah knows best.
- Gharīb al-Ḥadīth (Ambiguous words) of the Ḥadīth:
- Al-Mashriq: The Eid prayer hall, which is a market in aṭ-Tā'īf.
- See: ((Mu'jam al-Buldān)) by Yaqūt 5/133, ((An-Nihāyah in Gharīb al-Ḥadīth wal Athar)) by Ibn Al-Athīr 2/416.

"If one of you comes (back from a journey) at night. he should not enter his house as a night visitor (but should wait) until a woman whose husband has been away from house has removed the hair from her private parts and a woman with dishevelled hair has combed her hair."

[73/b] Hind Bint ʿUtbah said on the day of Uḥud:

We, the daughters of Tariq, walk on cushions.

She meat: Our father is a star in his honor and loftiness.

[3439] Abū al-Qasīm al-Ḥasan ibn Muḥammad al-Mufassir recited to us: Abū Al-Hassan Muhammad ibn Muḥammad ibn al-Ḥasan al-Kārzī recited to us: Abu Abdullah Muhammad bin al-Rūmī recited to me:

O sleeper of the night, pleased with its beginning,

those accidents may knock at late night

Do not rejoice in a good night, for

perhaps the last night will kindle the fire. (1)

Qur'ān 86: 2 ﴿And what will make you realize what the nightly star is?﴾

Qur'ān 86: 3 Then He Almighty explained it in the next verse:

﴿It is᾽ the star of piercing brightness﴾

meaning: the bright and enlightening, as the Arabs used to say: Pierce your fire: meaning: light it.

{Ath-Thāqib} meaning: the shining, enlightening, the Arabs say: pierce your fire: meaning: light it.

Mujāhid said: It means The glowing .

ʿAtā said: The piercer refers to stars with which the devils are thrown and pierced them.

Ibn Zayd said: The Arabs used to call the Pleiades the star.

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(1) **[3439] The assessment of the reliability of the chain of transmitters:**
- Its chain is weak, and Abū Al-Qasīm was impugned by Al-Ḥākim.

The authentication of Ḥadīth:
- I couldn't find it in his ((Divan)) It was mentioned by Ibn ʿAṭṭiyah in ((Al-Muḥarrar al-Wajīz)) 5/464, and Al-Qurtūbī in ((Al-Jāmi' Li Aḥkām Al-Qur'ān)) 20/2.

It was said: It refers to Saturn, and it was so called because of its height.

And the Arabs used to call bird that flies in the sky, it became piercing.

Abū al-Jawzā reported Ibn Abbas, may Allah be pleased with them both, as saying:: Aṭ-Ṭāriq: A star in the seventh heaven, not inhabited by other stars, so if the stars took their places from the sky, he descended and was with them, then he returned to his place from the seventh heaven, which is Saturn, so he is Tariq when he descends And Tariq when he ascends.

Qur'ān 86: 4 ﴿There is no soul without a vigilant angel ˹recording everything﴾

the adoposis of the oath is: ﴿but has a protector over him﴾

al-Ḥasan, Abū Ja'far, ibn ʿĀmir, ʿĀṣim and Ḥamzah recited it: {Lammā} with Tashdīd (duplication) of al-Mīm, that is, There is no soul except it has a protector over her, and this is the tongue of Hudhayl, they used to say: I implore you by Allah to stand up. however, the other reciters read it with Takhfīf (lightening), they made (Mā) as relative, figuratively speaking:

[3440] Muḥammad ibn Na'im informed us, ibn Ayyūb informed us: ʿAlī ibn ʿAbdul ʿAzīz informed us, Abū ʿUbayd related to us, Mu'ādh related to us, on the authority of ibn ʿAwn, said: I have recited at ibn Sirīn.

{In Kulu Nafs Lamā} so he disapproved of it and said: Glory be to Allah! Glory be to Allah! (1)

So the interpretation of the verse: Every soul is protected by its Lord, who preserves its work, and counts it for what it earns, whether good or bad.

Ibn ʿAbbās, may Allah be pleased with both of them, said: They are the guardians of the angels.

Qatādah said: They are the keepers of your work, your provision, and your life. If you die, O son of Adam, you will be taken to your Lord.

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(1) **[3440] The assessment of the reliability of the chain of transmitters:**
- Its chain is Ḥasan, its narrators are trustworthy.

The authentication of Ḥadīth:
- It was narrated by aṭ-Ṭabarī in ((Jāmi` al-Bayān)) 30/142, via Abū ʿUbayd on the authority of Mu'ādh, on the authority of Ibn ʿAwn.

Al-Kalbī and Khaṣīf said: It means every soul has a keeper from Allah Almighty who preserves her words and deeds and keeps her until its divine decree is due, so he delivers it to her fate.

[3441] Ibn Fanjawayh informed us: ʻUmar Ibn al-Khaṭṭāb related to us: ʻAbdullah ibn al-Faḍl related to us: Salamah Ibn Shabīb informed us: Yaḥyā Ibn Ṣāliḥ related to us: ʻUfayr Ibn Maʾdān related to us, on the authority of Salīm ibn ʻĀmir, on the authority of Salīm ibn ʻĀmir, Abū Umāmah al-Bāhilī, may Allah be pleased with him reported the Messenger of Allah (P.B.U.H) as saying:

"**The believer has been entrusted one hundred and sixty angels, who defend on his behalf what he is not able to do from that sight. Seven angels defend on his behalf just as the flies will be rebelled of the bowl of the honey. Had a servant been left for himself for a blink of an eye, He would have been snatched by the devils.** (1)

Qurʾān 86: 5 Allah (may He be glorified and exalted) said:

﴿So let man observe from what he was created﴾, meaning: Let man think over which substance he was created, then Allah Almighty stated this in the next verse and said:

Qurʾān 86: 6 ﴿He is created from water gushing forth﴾,

that is: poured out and poured into the womb, which is semen, is a subject

(1) **[3441] The assessment of the reliability of the chain of transmitters:**
- Its chain is weak; including ʻUfayr ibn Maʾdān whom I did not find.

The authentication of Ḥadīth:
- Narrated by Aṭ-Ṭabarānī in ((Al-Muʾjam Al-Kabīr)) 8/167 (7704) via Abī Al-Yamān, on the authority of ʻUfayr, briefly, in a similar manner.
- Al-Zaylaʾī said in ((Takhrīj Aḥādīth waʾthār al-Kashāf)) 4/190: It is Maʾlūl (defective) as it has ʻUfayr.
- In addition, Al-Haythamī said in ((Majmaʾ az-Zawāʾid)) 7/209: It contains ʻUfayr ibn Maʾdān, weak.
- I said: The Ḥadīth was mentioned by Ibn ʿAṭṭiyah in ((Al-Muḥarrar Al-Wajīz)) 5/465, Al-Qurtūbī in ((Al-Jāmiʾ Li Aḥkām Al-Qurʾān)) 20/3, and Al-Alūsī in ((Rūḥ Al-Maʾānī)) 30/96 on the authority of Abū Umāmah.
- Gharīb al-Ḥadīth (ambiguous words) of the Ḥadīth:
- Yadhub: Adhab is referred to prevent and ward off, it also refers to expulsion
- See: ((Lisān Al-ʻArab)) by Ibn Manẓūr 1/380.

in the sense of the object, as they say: a concealed secret, and a sleeping night.

the term Dāfiq here occurred on the pattern of Fā'il which implies the meaning of Maf'ūl, such as: Sir Kātim (a concealed secret), and Layl Na'im (a sleeping night), and Hamm Nāṣib (an obsessed care), and 'Ishah Rāḍiyah (a pleasant life).

﴿Proceeding from between the backbone and the ribs﴾,

Meaning, the backbone (or loins) of the man and the ribs of the woman, which is referring to her chest.

Shabīb bin Bishr reported from 'Ikrimah who narrated from Ibn 'Abbas that he said,

The term ad-Dafq means flowing, as the Arab used to say for the waves when it they rise and fall: Tadafaqqa and Indafaqa.

the flow: the pouring, the Arabs say to the waves when they rise and fall: flowing and flowing.

And he wanted from two waters, the man's water, and the woman's water; Because the child is created from both of them, yet they are expressed as one due to their mixing.

Qur'ān 86: 7 Allah (may He be glorified and exalted) said in the next verse:

﴿Stemming from between the backbone and the ribcage﴾

The backbone of the man and the ribs of the woman. It (the fluid) is yellow and fine in texture. The child will not be born except from both of them (i.e., their sexual fluids)."

The scholars differed in terms of at-Tarā'ib (the ribs:

Ibn 'Abbās, may Allah be pleased with them both, said: It refers to position of the necklace.

Al-Walibī reported ibn 'Abbās as saying: It refers to the position between a woman's breast.

And Al-'Awfī reported from ibn 'Abbās: It means: the term at-Tarā'ib here refers to the hands, the two legs, and the eyes. however, aḍ-Ḍaḥāk supported this view.

Ibn ʻAliyyah narrated reported Abū Rajā as saying: ʻIkrimah was asked about at-Tarāʾib, so he said: This one, and he placed his hand on his chest between his breasts. (1)

Saʾīd ibn Jubayr said: It refers to the neck.

Ibn Zayd said: It means the chest.

Mujāhid said: It is between the shoulders and the chest.

Sufyān said: it is the place above the two breasts.

Yamān stated: It refers to subclavicular.

Qatādah said: It refers to the upper part of the chest.

Jaʾfar reported Saʾīd as saying: The ribs that are below the backbone.

Layth narrated Maʾmar ibn Abī Habībah al-Madanī as saying: The juice of the heart, and from it the child will be shaped.

And what is well-known from the words of the Arabs is that they are the bones of the neck and the breast, and the singular form of it is Tarībah.

The poet composed:

And it seemed as if on the ribs of her

chest, the fire will be blazing

the other one said:

And saffron on her ribs is so bright as if,

they were allspice and chest.

Al-Muthaqab al-ʻAbdī composed:

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(1) **The assessment of the reliability of the chain of transmitters:**
- Its chain is Ṣaḥīḥ.

The authentication of Ḥadīth:
- Similarly, Aṭ-Ṭabarī narrated it in ((Jāmiʿ Al-Bayān)) 30/143 and Abd ibn Ḥāmid as in ((Ad-Durr Al-Manthūr)) by As-Suyūtī 16/560 via Ibn ʻAliyyah, on the authority of Abū Rajāʾ who said: ʻIkrimah was asked, so he mentioned it.
- However, the tradition was mentioned without attributing it to as-Samʾānī in ((Tafsīr al-Qurʾān al-ʻAẓīm)) 6/203. And Al-Qurtūbī narrated it ((Al-Jāmiʾ li Aḥkām Al-Qurʾān)) 20/5.

And whoever goes to wear clothes that

are ivory-coloured, he does not have a veil.

Qur'ān 86: 8 Then Allah (may He be glorified and exalted) said:

﴿Surely He is fully capable of bringing them back ˹to life﴾

Qatādah said: Allah Almighty is able to resurrect man and bring him back after death.

ʿIkrimah said: Allah Almighty is able to return the water to the backbone from which it came out.

Mujāhid said: Allah is able to bring the semen back to the urethra .

Aḍ-Ḍaḥāk said: It means that Allah is capable of bringing man back to water that he was created from.

Muqātil ibn Ḥayyān reported aḍ-Ḍaḥāk as saying: If I wish, I bring him back from old age to youth, from youth to boyhood, and from boyhood to sperm.

Ibn Zayd said: He is able to hold back that water so that it does not come out .

Qatādah's interpretation is more likely to be true, as He Almighty said in the next verse:

Qur'ān 86: 9 ﴿on the Day all secrets will be disclosed﴾,

That is: the secrets will be revealed. (1)

Qatādah, Muqātil, and Sufyān said: the secrets will be be tested.

ʿAṭā ibn Abī Rabāh said: Secrets: Obligations of deeds, such as fasting, prayer, ablution, and ghusl of impurity, and if the servant wanted to say he had fasted and was not fasting, and I had prayed and he had not prayed, and I had ghusl and he had not ghusl, he would have done it.

[3442] Ibn Fanjawayh informed us: Ṭalḥah ibn Muḥammad al-Shāhid and Ibn al-Bawāb related to us: Abū Bakr ibn Mujāhid related to us: Ismāʾīl

(1) Aṭ-Ṭabarī said in ((Jāmiʿ al-Bayān)) 30/146: The most likely saying in this regard is the saying of those who said: The meaning of this is that Allah Almighty is capable of bringing back to life the man who was created from flowing water as he was before his death.

ibn ʻAbdullah narrated to us: ʻAbdullah ibn Ismāʾīl narrated to us, Ibn Zayd commented on Allah's statement: ﴿on the Day all secrets will be disclosed﴾ [Qurʾān 86: 9] as saying: The secrets here are referred to prayer, fasting, and washing of impurity. (1)

This interpretation is proven by:

[3443] What al-Ḥusayn ibn Muḥammad ibn ʻAbdullah al-Fanjawī informed us: Aḥmad ibn Muḥammad ibn Isḥāq related to us: Abū ʻArūbah informed me: Hāshim ibn al-Qasīm al-Harrānī related to us: ʻAbdullah ibn Wahb related to us, On the authority of Ḥuyayy ibn ʻAbdullah, on the authority of Abū ʻAbd al-Raḥmān al-Ḥubbalī, Abdullah bin Amr (may Allah be pleased with them both) reported the Messenger of Allah (P.B.U.H) as saying: Three who preserve them is truly Allah's guardian, and whoever abandons them is truly Allah's enemy: Prayer, fasting, and Ghusl of ritual impurity. (2)

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(1) **[3442] The assessment of the reliability of the chain of transmitters:**
- Its chain is weak, including Ṭalḥah, and ʻAbd al-Raḥmān ibn Zayd is weak. It also contains someone whom I could not find.

The authentication of Ḥadīth:
- It was mentioned by An-Naḥḥās in ((Iʻrāb al-Qurʾān)) 5/201, Al-Qurṭūbī in ((Al-Jamiʾ li Aḥkām Al-Qurʾān)) 20/9 mursal, and Al-Mawardī in ((Al-Nukat wal-ʻUyūn)) 6/249 as Marfūʿ.

(2) **[3443] The assessment of the reliability of the chain of transmitters:**
- Its chain is weak: Hāshim ibn Al-Qāsim, truthful, except that he changed, so it is not known whether the hearing from him was before or after the change, and Ḥuyayy ibn ʻAbdullah Yahim.

The authentication of Ḥadīth:
- The Ḥadīth is attributed to compiler and al-Qurṭūbī in ((Al-Jāmiʾ li Aḥkām al-Qurʾān)) 9/20, and it has two witnesses:
- the first:
- What aṭ-Ṭabarānī narrated in ((al-Muʾjam al-Awsaṭ)) 9/8 (8961) on the authority of Ḥamīd, on the authority of Anas as Marfūʿ, and its chain of transmission contains ʻUday ibn al-Faḍl, and he is weak. Likewise, al-Haythamī said in ((Majmaʾ az-Zawāʾid)) 1/293. In addition, Al-Albānī held the view that he is weak as in ((Ḍaʾīf Al-Jāmiʾ)) (p. 374) (2542).
- the second:
- What As-Suyūṭī mentioned in ((Al-Jāmīʾ Al-Kabīr)) 4/152 (10775) on the authority of Al-Ḥasan Al-Baṣrī as Mursal.

Qur'ān 86: 10 ﴿Then one will have neither power nor ˹any˺ helper﴾, meaning: This disbeliever has,

﴿Any power﴾, meaning: Within himself.

﴿Nor Helper﴾, meaning, from other than himself.

Qur'ān 86: 11 Allah Almighty said: ﴿By the sky with its recurring cycles﴾,

meaning: It returns with rain, and the sustenance of the servants every day, and if it were not for that, they would have perished, [75 / b] and their livestock would have perished.

Ibn ʿAbbās, may Allah be pleased with both of them, said: It refers to the clouds that carry rain.

[3444] Muḥammad ibn Aḥmad ibn Abdūs informed us: ʿAlī ibn Aḥmad ibn Mahfūz informed us: ʿAbdullah ibn Hāshim related to us: ʿAbd al-Raḥmān ibn Mahdī narrated to us, on the authority of Sufyān, on the authority of Khaṣīf, On the authority of ʿIkrimah, Ibn ʿAbbās, may Allah be pleased with both of them commented on Allah's statement:

﴿By the sky with its recurring cycles﴾ as saying: It refers to Rain and

﴿and the earth with its sprouting plants!﴾ He said: It refers to plants. (1)

(1) **[3444] The assessment of the reliability of the chain of transmitters:**

- Its chain is weak, including Khaṣīf: He is Ṣadūq, yet poorly memorized and he got confused at the end of his life. In addition, he was charged with being of Murji'ah. And no Jarḥ or Ta'dīl was raised about the compiler's sheikh and sheikh of his sheikh.

The authentication of Ḥadīth:

- It was narrated by compiler from the path of ʿAbd al-Raḥmān ibn Mahdī, ʿAbd al-Razzāq in ((Tafsīr al-Qur'ān)) 2/365, aṭ-Ṭabarī in ((Jāmi` al-Bayān)) 30/148 from the way of Mahrān and Mu'ammal ibn Ismā'īl ibn Ismail, and al-Ḥākim in ((Al-Mustadrak)) 2/565 From Muḥammad ibn Ja'tham.
- The five of them: Ibn Mahdī, ʿAbd al-Razzāq, Mahrān, Mu'ammal, and Muḥammad, on the authority of Sufyān al-Thawrī, on the authority of Khaṣīf, on the authority of ʿIkrimah, on the authority of Ibn ʿAbbas in it.
- Al-Ḥākim said: This Ḥadīth was narrated though a Ṣaḥīh chain of transmission, yet they did not report it. And Adh-Dhahabī agreed with.
- I said: How and on his route is Khaṣīf.
- Similarly, the tradition was also narrated by al-Firiyabī, ʿAbd ibn Ḥamīd, ibn al-

Abū ʿUbaydah said: Al-Ra`j means water.

And I chant for the sifted in the description of a sword:

Ibn Zayd said: al-Raj' is referred to that its sun and moon set and rise.

Qur'ān 86: 12

﴿And the earth with its sprouting plants!﴾ that is: it splits from plants, trees, fruits and rivers. It is similar to Allah's statement:

﴿and meticulously split the earth open ˹for sprouts* causing grain to grow in it* as well as grapes and greens* and olives and palm trees* and dense orchards* and fruit and fodder﴾ [Qur'ān 80: 26-31]

Mujāhid said: They are the two dams, between them there is a way through, like the two ways in the mount of ʿArafah.

Qur'ān 86: 13 ﴿Surely this ˹Quran˺ is a decisive word﴾, this refers to the Qur'ān,

﴿a decisive word﴾, It is a serious and true that separates between truth and falsehood.

Qur'ān 86: 14 ﴿And is not to be taken lightly﴾

Meaning, the Qur'ān is not a thing for amusement

Qur'ān 86: 15 ﴿They}, refers to the polytheists of Mecca, ﴿are certainly devising ˹evil˺ plans﴾

Qur'ān 86: 16 ﴿but I too am planning﴾,

Mundhir, ibn ʿAbī Ḥātim, and ibn Mardawayh as stated by as-Suyūtī in ((Ad-Durr al-Manthūr) 6/561.

- Ibn ʿAbbās, Ibn Al-Zubayr, and ʿĀ'ishah supported this view:
- Ibn ʿAbbās: It was reported by Ibn aḍ-Ḍurays in ((Faḍā'il Al-Qur'ān)) (p. 34), and An-Naḥḥās in ((An-Nāsikh wal-Mansūkh)) 3/132, and Ibn Mardawayh as in "Ad-Durr Al-Manthūr" by As-Suyūtī 6/564, and Al-Bayhaqī in ((Dalā'il an-Nubuwah)) 7/142-143, on the authority of Ibn Abbas, he said: Surah {Glory be to Allah} was revealed in Mecca.
- According to Ibn az-Zubayr: It was reported by Ibn Mardawayh, as in ((Ad-Durr Al-Manthūr)) by As-Suyūtī 6/564. He said: Surah {Glory be to the name of your Lord, the Most High} was revealed in Makkah.
- ʿĀ'ishah held that it was revealed in Mecca as reported by ibn Mardawayh in ad-Durr al-Manthūr by As-Suyūṭī 6/564.

and I want a command against them.

Qur'ān 86: 17 ﴿So bear with the disbelievers ˹O Prophet˺. Let them be for ˹just˺ a little while﴾, meaning, wait for them and do not be in haste concerning them. They were seized and defeated on the day of Badr.

Surat al-A'lā (the Most High)

This Surah was revealed in Mecca. [1]It consists of two hundred and seventy-one letters, seventy-two words, and nineteen verses.

[3445] Kāmil ibn Aḥmad, Sa'īd ibn Muḥammad and Muḥammad ibn al-Qasīm informed me, they said: Muḥammad ibn Maṭar informed us: Ibrāhīm ibn Sharīk related to us, he said: Aḥmad ibn Yūnus related to us: Sallām ibn Sulaym related to us: Hārūn ibn Kathīr related to us, on the authority of Zayd ibn Aslam, on the authority of his father, on the authority of Abū Umāmah al-Bāhilī, that Ubayy ibn Ka'b (may Allah be pleased with him), reported the Messenger of Allah (PBUH) as saying:

"Whoever recites Surah al-A'lā, Allah Almighty will give him the reward of ten good deeds, according to the number of each letter that Allah Almighty revealed to Ibrāhīm, Mūsā, and Muḥammad (may Allah's peace and prayers be upon them all." [2]

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(1) Ibn 'Abbās, Ibn Al-Zubayr, and 'Ā'ishah supported this view:
- Ibn 'Abbās: It was reported by Ibn aḍ-Ḍurays in ((Faḍā'il Al-Qur'ān)) (p. 34), and An-Naḥḥās in ((An-Nāsikh wal-Mansūkh)) 3/132, and Ibn Mardawayh as in "Ad-Durr Al-Manthūr" by As-Suyūtī 6/564, and Al-Bayhaqī in ((Dalā'il an-Nubuwah)) 7/142-143, on the authority of Ibn Abbas, he said: Surah {Glory be to Allah} was revealed in Mecca.
- According to Ibn az-Zubayr: It was reported by Ibn Mardawayh, as in ((Ad-Durr Al-Manthūr)) by As-Suyūtī 6/564. He said: Surah {Glory be to the name of your Lord, the Most High} was revealed in Makkah.
- 'Ā'ishah held that it was revealed in Mecca as reported by ibn Mardawayh in ad-Durr al-Manthūr by As-Suyūṭī 6/564.
- Ibn ʿAṭṭiyah mentioned in ((Al-Muḥarrar Al-Wajīz)) 5/468, and Al-Buqā'ī in ((Maṣā'id an-Naẓar)) 3/180 stated that the majority of scholars held that it was revealed in Mecca.
- In addition, he mentioned al-Naqqāsh view on the authority of aḍ-Ḍaḥāk that it was revealed in Mecca.

(2) **[3445] The assessment of the reliability of the chain of transmitters:**
- Its chain is very weak and the report is Mawḍū'.

The authentication of Ḥadīth:
- It has already been discussed.

[3446] ʿAbdullah ibn Ḥāmid informed us: Aḥmad ibn ʿAbdullah informed us: Muḥammad ibn ʿAbdullah related to us: ʿAbdullah ibn ʿUmar ibn Abbān related to us: Wakīʿ related to us, on authority of Israel, On the authority of Muslim, al-Baṭīn, on the authority of Saʿīd ibn Jubayr, that Ibn Abbas, may Allah be pleased with both of them said: the Prophet (P.B.U.H) recited: ﴿Glorify the Name of your Lord, the Most High,﴾ and said:

((Glory be to my Lord, the Most High)) (1)

Likewise, it was narrated on the authority of ʿAlī, Ubayy, Abū Mūsā, Ibn ʿUmar, Ibn Abbās, (and Ibn az-Zubayr), may Allah be pleased with them, that they used to do that.

Juwaybir narrated on the authority of aḍ-Ḍaḥāk that he used to say that, and he used to say: Whoever recites it, he should recite that way.

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(1) **[3446] The assessment of the reliability of the chain of transmitters:**

- Its chain is Ḥasan; its narrators are trustworthy, with the exception of the compiler's sheikh, neither Jarḥ nor Taʿdīl was raised about him.

The authentication of Ḥadīth:

- The Ḥadīth relies on Wakīʿ, on the authority of Isrāʾīl, on the authority of Abī Isḥāq, on the authority of Muslim Al-Baṭīn, on the authority of Saʿīd, on the authority of Ibn ʿAbbās.
- It was narrated by Aḥmad in his ((Musnad)) 1/232 (2066). Similarly, Al-Ṭabarānī narrated it in ((Al-Muʿjam Al-Kabīr)) 12/13 (12335), and it was narrated by Abū Dāwūd, The Book of Prayer, Chapter of Supplication in Prayer (883), and from it by Al-Bayhaqī 2/440 (3691), and al-Ḥākim in ((Al-Mustadrak)) 1/263-264, via Zuhayr ibn Ḥarb.
- It was narrated by the compiler, and on the authority of Al-Baghawī in ((Maʿālim at-Tanzīl)) 8/399 via ʿAbdullah Ibn ʿUmar Ibn Abān.
- The three of them: Aḥmad, Zuhayr, and Ibn Abān, on the authority of Wakīʿ.
- Abū Dāwūd said after reporting it:
- Wakīʿ was opposed in this Ḥadīth. It was narrated by Abū Wakīʿ and Shuʿbah, on the authority of Abū Isḥāq, on the authority of Saʿīd, on the authority of Ibn ʿAbbās as Mawqūf.
- Narrated by Ibn Mardawayh, as in ((Ad-Durr Al-Manthūr)) by As-Suyūtī 6/566 on the authority of Ibn ʿAbbās.
- I said: I did not find it in this context, but it was reported as Mawqūf in several ways.
- It was narrated by ʿAbd al-Razzāq in ((Tafsīr al-Qurʾān)) 2/367 on the authority of Maʿmar, on the authority of Abū Isḥāq, on the authority of Saʿīd ibn Jubayr, on the authority of Ibn Abbas in it.

And it was narrated on the authority of ʿAlī ibn Abī Ṭālib, peace be upon him, that he said: The Messenger of Allah (P.B.U.H), would like this surah: {Glory be to the name of your Lord, the Most High}.

And the first one who said, Glory be to my Lord, the Most High: Mikael, peace be upon him.

the Prophet (P.B.U.H) said:

((O Gabriel: Tell me about the reward of those who said it in his prayer, or in non-prayer, he said: O Muhammad, no believing man or woman says it in his prostration, or in non-prostration, but he had in his balance heavier than the throne, the Kursī, and the mountains of the world, and Allah Almighty says: My servant spoke the truth, I am higher, above everything, and nothing is above me. O my angels, bear witness that I have forgiven my servant and admitted him into my paradise. [76/b] If the believing servant dies, Mikael (peace be upon him) visits him every day, and if it is the Day of Resurrection, he carries him on his wing, and he stops him in the hands of Allah, may He be glorified and exalted, and he says: O Lord, make me intercede on his behalf, and He Almighty says: I have given you permission to intercede on his behalf, take him to Paradise.

ʿUqbah ibn ʿĀmir, may Allah be pleased with him, said: When the verse ﴿Glorify the name of your mighty Lord﴾ was revealed, the Messenger of Allah (P.B.U.H) said:

"Use it when bowing," and when the verse:

﴿Glorify the name of your most high Lord﴾ was revealed, he said:

"Use it when prostrating yourself."

Qurʾān 87: 1

Allah (may He be glorified and exalted) said:

In the Name of Allah, the Most Gracious, the Most Merciful:

﴿Glorify the Name of your Lord, the Most High﴾.

It means: Say, O Prophet Muḥammad: Glory be to Allah, the Most High.

And to this view a group of companions and followers went.

However, some scholars held: It means: Glorify Your Lord, the Most High, above what the atheists say about Him, and what the liars describe Him. They made (Mā) as a relative clause.

It may mean: Exalting the Self of your Lord, the Most High, from what is not appropriate for Him. Because the name, the Essence, and the Self implies both existence and affirmation.

Still others said: It is Glorify the name your Lord, and your remembrance to Him, that is, do not remember Him except when you are submissive to Him, glorified, and His remembrance is highly-respected. And they made the name with the meaning of: designation.

Al-Farrā said: Whether you say glorify the name of your Lord or glorify in the name of your Lord; if you want to remember him, and praise him.

According to Ibn ʻAbbās, may Allah be pleased with both of them: Pray with the command of your Lord, the Most High. (1)

Qur'ān 87: 2 ﴿Who created and ⌜perfectly⌝ fashioned ⌜all﴾

Meaning, He created that which has been created, and He fashioned every creation in the best of forms.

Qur'ān 87: 3 ﴿And Who ordained precisely and inspired accordingly﴾

(1) Aṭ-Ṭabarī said in ((Jāmiʻ Al-Bayān)) 30/152: The most correct view in this regard is the view of those who said: It means that the name of your Lord is exalted far above to call on gods and idols, because of what I have stated of reports, on the authority of the Messenger of Allah (P.B.U.H), and on the authority of the Companions, that whenever they recited: Glorify the Name of our Lord, the Most High, therefore, its meanings appears to be known to them: Glorify the name of your Lord and exalt Him.

ʻAlī (may Allah be pleased with him), as-Sulamī and al-Kisāʾī recited it with Takhfīf of ad-Dāl, while other reciters read it with Tashdīd.

{So he guided}.

Mujāhid said: He guided man to the path of good and evil, happiness [77/a] and misery, and guided the cattle to their pastures.

Muqātil and al-Kalbī said: He made his creation known how the male comes to the female.

Atā said: He made for each animal something to fix it, and guided it to Him.

And it was said: guidance for acquiring a livelihood and a pension.

And it was said: He created benefits in things, and guided man to extract them from him.

And it was said: He guided to his religion whoever He wanted from his creation.

Al-Suddī said: He was destined to be in the womb for nine months, less or more, so He guided to get out of the womb.

Al-Wāsiṭī said: Destined for happiness and misery for them, then facilitated for each of the two groups to conduct what he was destined for.

It was said: the amount of livelihood, so he guided them to seek it.

It was said: He destined the sins of His servants, then He guided them to repentance. (1)

Qurʾān 87: 4 The Almighty says: ﴿And who brings forth ˹green˺ pasture﴾ plants, between green and yellow, and red and white.

Qurʾān 87: 5 ﴿Then reduces it to withered chaff﴾ worn-out shards, {Aḥwā} black, dried up and altered.

(1) Aṭ-Ṭabarī said in ((Jāmiʿ Al-Bayān)) 30/152: The correct saying about that is with us: that Allah generalized by saying (so He guided) the report about His guidance of His creation, and He did not single out a meaning without a meaning, and He guided them to the path of goodness and evil, and the guidance of males to the coming of females, so the report is in its generality, until the report comes to make the argument, indicative of its specificity.
- These sayings can be summed up in the sense: He destined all things and guided them to perform their functions as He destined them. Allah Almighty has destined for man to be able to speak and know with what He has endowed him of the mind and the parts of the body, He guided him to use his thought, and when He destined the cow for the paddock He inspired it to graze, and when He destined the bees to produce honey Inspire her to nurture light, fruits, etc. See ((At-Taḥrīr wat-Tanwīr)) by ibn ʻĀshūr 277/30.

Qur'ān 87: 6 Allah (may He be glorified and exalted)

﴿We will have you recite ˹the Quran, O Prophet,˺ so you will not forget ˹any of it﴾

We will teach you, and Gabriel, peace be upon him (will recite it to you).

﴿So you will not forget any of it﴾.

Qur'ān 87: 7 ﴿Unless Allah wills otherwise. He surely knows what is open and what is hidden﴾

﴿Unless Allah wills otherwise﴾

According to Qatādah: "The Prophet did not forget anything except what Allah willed, that implies what was abrogated from the Qur'ān.

Mujāhid and al-Kalbī said: When Gabriel, peace be upon him, revealed the Qur'ān to the Prophet (P.B.U.H), he did not finish reading the verse until the Messenger of Allah (P.B.U.H), spoke at the beginning of it lest he might forget it.

According to al-Farrā', this implies that He did not want to forget anything; It is similar to His statement:

﴿Staying there forever, as long as the heavens and the earth will endure, except what your Lord wills. Surely your Lord does what He intends﴾ [Qur'ān: 11: 107]

(77/b). It is like when you say in the speech: I will give you everything you ask, except for what I want to prevent you, and the intention is that you do not prevent it, and likewise the oath, it may be excluded in it while the one who takes oath intended to complete.

[3447] And I heard Muhammad ibn al-Ḥusayn al-Sulamī saying: I heard Muḥammad ibn al-Ḥasan al-Baghdādī saying: I heard Muḥammad ibn 'Abdullah al-Firghānī saying: the people of Knowledge and ascetics used to come to al-Junayd at his assembly, and one of those who used to visit him is ibn Kaysān the grammarian, at that time, he was a noble man. One day, he said: O Abū al-Qāsim, what do you say about Allah's statement:

﴿We will have you recite ˹the Quran, O Prophet,˺ so you will not forget ˹any of it﴾ [Qur'ān 87: 7]

He answered him quickly, as if the question had been presented before that time, so do not forget to act according to it, so Ibn Kaysān was very impressed with him, and said: How well do you have spoken! [1][2]

﴿He surely knows what is open﴾ of words and deeds, ﴿and what is hidden﴾

Muḥammad ibn Ḥāmid said: Allah Almighty knows what is open and what is hidden of charity.

Qur'ān 87: 8 ﴿We will facilitate for you the Way of Ease﴾

And it was said: It is connected to the first words, meaning:

﴿He surely knows what is open and what is hidden﴾ what you used to recite, O Muḥammad, to Gabriel, when he has finished reciting to you,

{We will facilitate for you the Way of Ease} that is: We make the revelation easy for you until you memorize it, learn it, and act upon it.

And it was said: We will make good deeds and statements easy for you, and We will legislate such Law for you that is easy, tolerant, straight and just, with no crookedness, difficulty or hardship in it.' [3]

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(1) **[3447] The assessment of the reliability of the chain of transmitters:**
- Its chain is very weak; and the compiler's sheikh is impugned and he is not praised. Also, those who are above him were not mentioned with Jarḥ or Ta'dīl.

The authentication of Ḥadīth:
- It was reported by Al-Sulamī in ((Ḥaqā'iq at-Tafsīr)) [364/a], and the compiler transmitted it on the authority of Muḥammad ibn 'Abdullah Al-Firghānī.
- Abū Nu'aym reported it in ((Ḥilyat Al-Awliyā') 10/288 from the way of Abī 'Abdullah Al-Fārisī.
- Both of them: Al-Firghānī and Al-Fārisī, on the authority of Al-Junayd, so he mentioned him and their wording is close.
- The saying was mentioned by An-Naysabūrī in ((Gharā'ib Al-Qur'ān)) 2/315, and Al-Qurtūbī in ((Al-Jāmi' Li Aḥkām Al-Qur'ān)) 20/19.

(2) Aṭ-Ṭabarī said in ((Jāmi' Al-Bayān)) 30/154 likely: And the saying that is more correct to me is the saying of those who said: The meaning of that: Do not forget unless we want to forget it by abrogating or lifting it, but we said that is more correct; because it is the most apparent of its meaning.

(3) The previous authentication of Ḥadīth.
- This verse indicates a miracle in two ways:
- The first: That he (P.B.U.H) was an illiterate man, so he memorized this lengthy book without study, repetition, or writing, which is exceptional.

Qur'ān 87: 9 ﴿So ˹always˺ remind ˹with the Quran˺—˹even˺ if the reminder is beneficial ˹only to some﴾,

Meaning: admonish with the Qur'ān where reminding is beneficial. (1)

Qur'ān 87: 10 ﴿Those in awe ˹of Allah˺ will be mindful ˹of it﴾

Meaning, 'he whose heart fears Allah will receive admonition from what you convey to him, O Muḥammad.

Qur'ān 87: 11 ﴿But it will be shunned by the most wretched﴾,

Meaning: the one who will not benefit from admonition and turn away from it is the one who is {the most wretched}: In the knowledge of Allah (may He be glorified and exalted).

Qur'ān 87: 12 ﴿Who will burn in the greatest Fire﴾

Qur'ān 87: 13 ﴿Where they will not ˹be able to˺ live or die﴾

Meaning, he will not die and thus be allowed to rest, nor will he live a life that is beneficial to him.

[3448] I heard 'Abdul Raḥman as-Sulamī saying: I heard Manṣūr ibn 'Abdullah saying: I heard Abū al-Qāsim al-Bazāz saying: Ibn 'Aṭā said: He will not die so he will benefit from the anguish of desertion, nor will he live so that he live in comfort. (2)

- The second: It informed about what would happen in the future, and it happened, so this was a report about the unseen, so it would be a miracle.

(1) It was mentioned by Al-Wāḥidī in ((Al-Wasīṭ)) 4/470, Al-Baghawī in ((Ma'ālim at-Tanzīl)) 8/401, and Ibn ʿAṭṭiyah in ((Al-Muḥarrar Al-Wajīz)) 5/470, and they did not attribute it.

- The condition in the Almighty's saying: {So ˹always˺ remind ˹with the Qurān˺—˹even˺ if the reminder is beneficial ˹only to some} [Qur'ān 87: 9] is a parenthetical clause, and it is not attached to the clause, and is not related to the clause, nor is it a restriction on its content, as the meaning is not: So remind if the reminder is beneficial, so it does not mean to stop reminding it was not beneficial.
- The condition is used in skepticism; because the basis of the condition (An) is that it is not definite by its occurrence, so the call is general, and what Allah knows about people's conditions in accepting guidance or not is something that Allah has preserved His knowledge... and reality reveals what is destined.
- See: ((At-Taḥrīr wat-Tanwīr)) by Ibn 'Āshūr 30/284. End quote.

(2) **[3448] The assessment of the reliability of the chain of transmitters:**

- Its chain is weak and the compiler's sheikh was impugned. It also contains those

Qur'ān 87: 14 Allah Almighty said:

﴿Successful indeed are those who purify themselves﴾,

Meaning: He who purifies himself from polytheism and said: There is no god worthy of worship except Allah. This view is held by 'Aṭā', 'Ikrimah, and the narration of al-Wālibī, and Sa'īd ibn Jubayr on the authority of ibn 'Abbās (may Allah be pleased with both of them).

Al-Hassan said: It refers to whose deed is pure.

Qatādah said: He did righteous and pious deed.

Abū al-Aḥwas stated: It includes whoever is was content with his property, and he paid the zakat of his property.

Ibn Mas'ūd (may Allah have mercy on Him), used to say: May Allah have mercy on a person who gives alms, then prays, then He recited this verse.

And the others said: This verse refers to is Zakāt of al-Fiṭr.

Abū Hārūn narrated reported Abū Sa'īd al-Khudrī, may Allah be blessed commented on Allah's statement:

﴿Successful indeed are those who purify themselves﴾ [Qur'ān 87: 14],

as saying: this verse refers to the one who give the Zakāt of al-Fiṭr.

Qur'ān 87: 14 ﴿Remember the Name of their Lord, and pray﴾, refers to the one who came out to perform the 'Eid prayer. (1)

'Ubaydullah ibn 'Umar reported Nāfi' as saying: When Ibn 'Umar (may

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who were not mentioned with Jarh and those whom I did not find.
- The authentication of Ḥadīth
- It was reported by as-Sulamī in ((Ḥaqā'iq at-Tafsīr)) [b/364], and the compiler narrated it from him.

(1) **The assessment of the reliability of the chain of transmitters:**
- Ṣaḥīḥ.

The authentication of Ḥadīth:
- This tradition was narrated as Mutaṣil (connected chain) by Ibn Mardawayh as in ((Ad-Durr Al-Manthūr)) by As-Suyūtī 6/568, and Al-Bayhaqī in ((Al-Sunan Al-Kubra)) 4/268 (7667). Similarly, Al-Wāḥidī mentioned it in ((Al-Wasīṭ)) 4/472, and Al-Sama'ānī in ((Tafsīr al-Qur'ān)) 6/210, and Al-Baghawī in ((Ma'ālim At-Tanzīl)) 8/402.

Allah be pleased with both of them) would pray the morning prayer, meaning: from the day of Eid, he used to say: O Nāfi', did you give charity? If I say: Yes; He went out to the Muṣalla, and if I said: No, he said: Now, go out. Indeed, this verse was revealed regarding this:

﴿Successful indeed are those who purify themselves* Remember the Name of their Lord, and pray﴾

Moreover, Marwān ibn Mu'awiyah reported Abū Khaldah: I entered upon Abū al-'Āliyyah and he said to me: If I go out tomorrow for 'Eid, pass by me, he said: So I passed by him, and he said: Have you eaten anything? I said yes. He said: Have you poured some water over yourself? I said yes. He said: Then tell me [78/b] what did you do with your zakat? I said: I have directed it. He said: I only wanted you for this, then he recited:

﴿Successful indeed are those who purify themselves* Remember the Name of their Lord, and pray﴾

The people of Medina would not see charity better than it, and supplying with water. (1)

this interpretation is proven by the following report:

[3449] Al-Ḥusayn ibn Muḥammad ibn al-Ḥusayn ad-Daynawayrī informed me: Aḥmad ibn Muḥammad ibn 'Alī al-Ḥamadānī: Abū Bakr Muḥammad ibn Ibrāhīm ibn Isḥāq al-Aṣbahānī related to us: Hātim ibn Yūnus al-Jurjānī related to us: Duḥaym related to us: 'Abdullah ibn Nāfi' related to us, on the authority of Kathīr ibn 'Abdullah, on the authority of his father, that his grandfather reported the Prophet (P.B.U.H) commenting on Allah's statement: ﴿Successful indeed are those who purify themselves﴾

(1) **The assessment of the reliability of the chain of transmitters:**
- Ṣaḥīḥ.

The authentication of Ḥadīth:
- The narration was transmitted by al-Tabari in ((Jāmi` al-Bayān)) 30/156 from the way of Amr ibn 'Abd al-Ḥamīd al-Āmilī, on the authority of Marwān ibn Mu'āwiyah, on the authority of Abū Khaldah, he said: I entered on Abū al-'Āliyah so he mentioned it.

[Qur'ān 87: 14], as saying: Give the Zakāt of al-Fiṭr (breakfast) and then go out to perform ʻEid prayer."(1)

I do not see this interpretation is correct, because this Surah was revealed in Mecca, where there was neither ʻEid nor Zakāt of Fiṭr in Mecca. And Allah knows best.

Qur'ān 87: 15 Allah Almighty said:

﴿And remember the Name of their Lord, and pray﴾, that is, the one who successes is the one who remembers the Name of his Lord, and performs Salah.

It has been said: If the man mentioned the name of His Lord.

according to another view: It is concerned with the Takbīrs of ʻEid.

others said: It refers to the five daily prayers.

[3450] ʻAbdullah ibn Ḥāmid informed us: Aḥmad ibn ʻAbdullah informed us: Muḥammad ibn ʻAbdullah related to us: ʻAbbād ibn Aḥmad al-ʻArzamī related to us: My uncle Muḥammad ibn ʻAbd al-Raḥmān, on the authority of His father, on the authority of ʻAṭā' ibn as-Sā'ib, on the authority of Ibn Sābiṭ, Jābir (may Allah be pleased with him) reported the Messenger of Allah (P.B.U.H) as saying about the verse:

﴿And remember the Name of their Lord, and pray﴾, he said:

"Whoever bears witness that there is no god worthy of worship except Allah, and he purified himself of partners, and bears witness that I am the Messenger of

(1) **[3449] The assessment of the reliability of the chain of transmitters:**

- Its chain is weak, including Kathīr ibn ʻAbdullah is Its chain is weak, and his father is Maqbūl (acceptable), and Ibn Nāfi' in poorly memorized. It also contains those who were not mentioned with Jarḥ or Ta'dīl.

The authentication of Ḥadīth:

- The Ḥadīth was narrated by Al-Wāḥidī in ((Al-Wasiṭ)) 4/471 via Duḥaym.
- In addition, Al-Bayhaqī in ((As-Sunan Al-Kubrá)) 4/268 (7668), via Muḥammad Ibn Isḥāq.
- Al-Bazzār narrated it as in ((Majma' az-Zawā'id)) by Al-Haythamī 7/139, Ibn Al-Mundhir, Ibn Abī Ḥātim, Al-Ḥākim in "Al-Kunyah" and Ibn Mardawayh as in ((Ad-Durr Al-Manthūr" by As-Suyūṭī 6/568, all of them on the authority of ʻAbdullah ibn Nāfi', on the authority of Kathīr ibn ʻAbdullah, on the authority of his father, on the authority of his grandfather as Marfū', in a similar manner.
- As-Suyūṭī narrated it in ((Ad-Durr al-Manthūr)) in a weak chain of transmission.

Allah, ﴿and remember the Name of His Lord and prayed﴾, he said: It refers to: ((the five daily prayers, and observing them in their appointed) time and paying attention to their times." (1)

According to another view: Aṣ-Ṣālah here is referred to supplication.

Qur'ān 87: 16 Allah (may He be glorified and exalted) said:

﴿But you ⌜deniers only⌝ prefer the life of this world﴾

the majority of reciters read it with Tā', this is affirmed by the recitation of 'Ubayy ibn Ka'b (may Allah be pleased with him): (Bal antum Tu'thirūn)

However, Abū 'Amr recited it with Yā', referring to: the wicked people.

'Arfajah al -Ashja'ī said: We were with 'Abdullah ibn Mas'ūd (may Allah be pleased with him), so he read this verse and said: Do you know why we preferred the worldly life over the hereafter? "No," we replied. He said: Because the world is green, and its food, its drink, its women, its pleasure, and its delight, hurried to us. however, the Hereafter was attributed to us and kept hidden from his, thus, we favored the temporal and passing over the eternal and lasting.

Qur'ān 87: 17 ﴿Even though the Hereafter is far better and more lasting﴾

Qur'ān 87: 18 ﴿This is certainly ⌜mentioned⌝ in the earlier Scriptures﴾

'this' refers to what was previously mentioned in the Surah.

according to al-Kalbī: It means from his statement:

﴿Successful indeed are those who purify themselves﴾, up to the end of the Surah.

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(1) **[3450] The assessment of the reliability of the chain of transmitters:**

- Its chain is extremely weak, including 'Abbād Al-Arzamī, Muḥammad ibn 'Abdul Raḥmān; they are all Matrūk, Abū Muḥammad Ḍa'īf, and neither Jarḥ nor Ta'dīl was raised about the compiler's sheikh.

The authentication of Ḥadīth:

- Narrated by Al-Wāḥidī in ((Al-Wasīṭ)) 4/471, and Al-Bazzār in ((Al-Baḥr Al-Zakhkhār)) as in ((Kashf Al-Astār)) 3/80 (2284).
- Al-Bazzār said: We do not know it from Jābir except with this chain of transmission.
- Al-Haythamī said in ((Majma' az-Zawā'id)) 7/137: Al-Bazzār narrated it on the authority of his Sheikh 'Abbād and it is Matrūk.

Ibn Zayd said: It refers to, his saying:

﴿And the hereafter is far better and more lasting﴾

Qatādah said: I followed the Allah's Book as you hear: Indeed, the Hereafter is far better and more lasting.

Aḍ-Ḍaḥāk said: 'This is' refers to the Holy Qur'ān.

﴿The earlier Scriptures﴾ refers to the earlier Books, the singular of it is Ṣaḥīfah.

Qur'ān 87: 19 ﴿the Scriptures of Abraham and Moses﴾

[Verse: 19]: {The newspapers of Abraham and Moses} It is said that the Scriptures of Abraham, peace be upon him, the wise man should be keep his tongue, and care for his time, mind his own affair.

Abū Dharr, may Allah be pleased with him, said: I said, O Messenger of Allah: How many prophets? He said:

((One hundred thousand prophets, and twenty four thousand)), he said: I said: O Messenger of Allah, how many of them are the messengers? He said: **((Three hundred and thirteen, and they remained prophets)),** I said: Was Adam a prophet? He said: **((Yes, Allah Almighty spoke to him, and created him with His own hand, O Abū Dharr: Four of the prophets are Arabs: Hūd, Ṣāliḥ, Shu'ayb, and your Prophet)),** I said, O Messenger of Allah: How many Books which Allah Almighty sent down?" He said:

((One hundred and four books, including ten Scriptures, and on Seth fifty Scriptures, and on Akhnūkh, he is Idrīs, thirty scriptures, and he is the first to write down with pen, and on Abraham [79/b] ten scriptures, the Torah, the Gospel, the Zabūr, and the Furqān)). (1)

(1) **A weak Ḥadīth:** It was narrated by Dharr in four ways:
- The first: On the authority of Abū Umāmah al-Bahilī:
- Narrated by Aḥmad in ((al-Musnad)) 5/265-266 (22288), and aṭ-Ṭabarānī in ((al-Mu'jam al-Kabīr)) 8/217 (7871) via Alī ibn Yazīd, on the authority of al-Qasīm Abī 'Abd al-Raḥmān, on the authority of Abū Umāmah.
- Al-Haythamī said in ((Majma' Az-Zawā'id)) 1/164, 3/118: It relies on 'Alī ibn Yazīd

Surat al-Al-Ghashiyah (The Overwhelming)

Surat Al –Ghashiyah was revealed in Mecca. It consists of three hundred and eighty -one letters, ninety -two words, and twenty -six verses.

[3451] Muḥammad ibn al-Qāsim informed us: Ismāʿīl ibn Nujayd related to us: Muḥammad ibn Ibrāhīm ibn Saʿīd related to us: Saʿīd ibn Ḥafṣ ibn ʿUmar related to us, he said: I have read to Miʾqal ibn ʿUbaydullah, on the authority of ʿIkrimah ibn Khālid, on the authority of Saʿīd ibn Jubayr, on the authority of Ibn ʿAbbās, Ubayy ibn Kaʿb (may Allah be pleased with him) reported the Messenger of Allah (P.B.U.H) as saying:

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who he is weak.

- The second: Abū Idrīs Al-Khawlanī:
- Narrated by Ibn Hibbān in his ((Ṣaḥīḥ)) as in ((Al-Ihsān)) 2/76 (361), and in ((Al-Majrūḥīn)) 3/129-130, and Al-Bayhaqī in ((Shu`ab Al-Imān)) 6/246 (8031). Aṭ-Ṭabarānī in ((Al-Mu`jam Al-Kabīr)) 2/157 (1651), and Abū Nuʿaym in ((Ḥilyat al-Awliyāʾ)) 1/221, and Ibn ʿAsākir in ((Tārīkh Dimashq)) 23/274, all of them narrated it from the path of Ibrāhīm ibn Hishām ibn Yaḥyá Al-Ghassānī, on the authority of his father, on the authority of his grandfather.
- It was narrated by Ibn Mājah, Book of Asceticism, Chapter of piety and piety (4218), via Al-Mahdī ibn Muḥammad, on the authority of ʿAlī ibn Sulaymān, on the authority of Al-Qāsim ibn Muḥammad.
- Both of them: Yaḥyá ibn Yaḥyá Al-Ghassānī, and Al-Qasīm, on the authority of Abū Idrīs.
- Moreover, this chain of transmission is invalid: Ibrāhīm ibn Hishām was declared a liar by Abū Ḥātim and Abū Zurʾah al-Raziyān, and adh-Dhahabī said: Matrouk.
- Third: ʿUbaydullah Al-Laythī:
- Narrated by Ibn Uday in ((al-Kāmil)) 9/106, al-Hakim in ((Tārīkh Naysabūr)) 2/652, and Ibn Asākir in ((Tārīkh Dimashq)) 23/277 via Yaḥyá ibn Saʾīd as-Saʾdī, on the authority of Ibn Jurayj, on the authority of ʿAṭāʾ, on the authority of Ubaydullah.
- Al-Dhahabī said: As-Saʾdī is not trustworthy.
- Fourth: ʿUbaydullah Al-Khashkhāsh:
- Narrated by Aḥmad in ((Al-Musnad)) 5/178 (21546) on the authority of Wakīʾ, 5/179 (21552) on the authority of Yazīd.
- Both of them: Wakīʾ, and Yazīd, on the authority of Al-Masʾūdī, on the authority of Abī ʿUmar Ad-Dimashqī, on the authority of ʿUbayd in it.

((Whoever recites Surat al-Ghashiyah, he will have an easy reckoning)). (1)

Qur'ān 88: 1 Allah (may He be glorified and exalted) said:

In the name of Allah, the Most Gracious, the Most Merciful:

﴿Has the news of the Overwhelming Event reached you ˹O Prophet?﴾

the majority of commentators stated that al-Ghashiyah refers to the Day of Resurrection as it overwhelms people with horror.

Sa'īd ibn Jubayr and Muḥammad ibn Ka'b said: Al –Ghāshīyah refers to Fire, this is evidenced by the Almighty saying:

﴿With garments of tar, and their faces covered with flames﴾ [Qur'ān 14: 50]

Qur'ān 88: 2 { On that Day ˹some˺ faces will be downcast} refers to: the

(1) **[3451] The assessment of the reliability of the chain of transmitters:**

- The compiler's sheikh, I did not find any harm or ta'deel about him, and Sa'īd ibn Ḥafṣ, a truthful one who changed at the end of his life, and Muḥammad ibn Ibrāhīm al-Bawshanjī, I do not know when he heard it from Sa'īd ibn Ḥafṣ, was it before or after the change, and Ma'qil ibn 'Ubayd Allah, Sadūq yet makes mistakes.
- The report is Mawḍū' as stated above.
- Its chain of transmission is extremely weak according to As-Suyūṭī.
- The tradition:
- It was narrated by Ibn Mardawayh, as in ((Ad-Durr al-Manthūr)) by As-Suyūṭī 6/574, Al-Wāḥidī in ((Al-Wasīṭ)) 4/474, and Al-Daylamī in ((Musnad Al-Firdaws)) (3905) via Aḍ-Ḍaḥāk on the authority of Ibn 'Abbās in a Marfū report and it has an addition.
- In addition, Al-Baghawī mentioned it in ((Ma'ālim Al-Tanzīl)) 8/408 from the words of Ibn 'Abbās, and Ibn 'Aṭṭiyah in ((Al-Muḥarrar Al-Wajīz)) 5/473 briefly, and he did not attribute it, and Al-Qurṭubī in ((Al-Jāmi' Li Aḥkām Al-Qur'ān)) 20/30, and Al-Khāzin in ((Lubāb at-Ta'wīl) 4/420, and Ibn 'Ādil al-Dimashqī in ((Al-Lubāb)) 20/294, and Al-Alūsī in ((Rūh al-Ma'ānī)) 30/113.
- Gharīb al-Ḥadīth:
- Aḍ-Ḍarī': It is grown in the Hijāz and has large thorns, and it is called: Al-Shabraq.
- See: ((An-Nihāyah in Gharīb al-Ḥadīth wal Athar)) by Ibn Al-Athīr 3/79.
- Aṣ-Ṣabr: the sap of a bitter tree, the singular of it is Ṣabrah and its plural is Ṣabūr.
- ((Lisān Al-'Arab)) by Ibn Manẓūr 4/442.

Day of Resurrection. It was said: in the Fire..

﴿downcast﴾, that is, humiliated.

Qur'ān 88: 2 ﴿Totally˹ overburdened, exhausted﴾

Meaning, they did many deeds and became weary in their performance, yet they will be cast into a blazing Fire on the Day of Judgment.

according to al-Ḥasan and Sa'īd ibn Jubayr: It concerns whoever does not seek Allah's face in this world, accordingly Allah overburden and exhausted him in the Hell and tied him with fetters and chains. this is the narration of al-'Awfī on the authority of ibn 'Abbās (may Allah be pleased with both of them."

Qatādah said: this verse is concerned with those who were too proud to obey Allah (may He be glorified and exalted), so He labored them and tired them in the Fire

Al -Kalbī said: They will fall on their faces in the Fire.

Aḍ -Ḍaḥāk said: They are charged with raising an iron mountain in the Fire.

An-Naṣab refers to working constantly.

Ibn Mas'ūd (may Allah be pleased with him) said: They will go into the Fire, same as the camels go through in the mud.

'Ikrimah [80/a] and al –Suddī said: It refers to whoever acts in disobedience in this world, whereupon, he will enters the Fire in the Day of Resurrection.

Sa'īd ibn Jubayr and Zayd ibn Aslam said: It refers to the monks, and the owners of the monasteries according to the narration of Abū Aḍ-Ḍuḥā, on the authority of Ibn 'Abbās, may Allah be pleased with both of them.

Qur'ān 88: 4 ﴿burning in a scorching Fire﴾, the majority of reciters read it with Fatḥah on top of Tā', while Abū 'Amr, Ya'qūb and Abū Bakr recited it with Ḍammah on top of Tā'

Qur'ān 88: 5 ﴿left to drink from a scalding spring﴾

Meaning, its heat has reached its maximum limit and boiling point.

Qatādah said: It has been kindled ever since Allah had created the heavens and the earth.

Qur'ān 88: 6 ﴿They will have no food except a foul, thorny shrub﴾,

Mujāhid and 'Ikrimah, and Qatādah said, he is a plant with thorns stuck to the ground, Quraysh used to call it ash-Shabraq in the spring and ad-Darī' in the summer." This is the narration of al-'Awfī on the authority of ibn 'Abbās (may Allah be pleased with both of them).

Al -Walibī said: Aḍ-Ḍarī' is a tree From the Hellfire.

Ibn Zayd said: As for the world: Aḍ-Ḍarī' refers to the dry thorns that have no leaves, the Arabs would call it: Aḍ-Ḍarī' in the Hereafter refers to thorns of fire.

Al -Kalbī stated: the animals neither eat from it nor do they pasture in it.

Sa'īd ibn Jubayr said: It refers to the stones.

'Aṭā reported ibn 'Abbās (may Allah be pleased with both of them) as saying: It is something that the salty sea cast out, which the people of Yemen used to call aḍ-Ḍarī'.

Ibn Abbas, may Allah be pleased with both of them, reported the Prophet (P.B.U.H) as saying:

((Aḍ-Ḍarī' is something lies in fire, and it looks like thorns, it is bitter than of aloe, and evil-smiling than carrion, and is hotter than fire, Allah Almighty called it aḍ-Ḍarī')).

'Amr ibn Ubayd said: Al –Ḥasan said nothing about (Aḍ-Ḍarī') except that he said: It is some of what Allah Almighty has hidden from torment.

Ibn Kaysān said: It includes some type of food the people Fire humble themselves from it and seek Allah's held to rid from it.

according to this interpretation: It means: the pulled.

And on this interpretation, the meaning is: the snipped.

Abū ad-Dardā' (may Allah be pleased with him) and al-Ḥasan said: Allah Almighty makes ugly the faces of the people of Hell [80/b] on the Day of Resurrection, likening them to their evil deed in this world, improving the faces of the people of Paradise, to be similar to their good deeds in this world.

and that Allah Almighty sends hunger on the people of Hell so that they can be justified by their torment, so they will be relieved with aḍ-Ḍarīʾ, then they cry out for help, so they will be relieved with choking food. and they mention that they used to drink choking food in the world with water. Then they will ask for water, then Allah Almighty makes them thirsty for one thousand years, then they will be given a drink from a scalding spring, a drink that will not enjoy it. When they bring it near to their faces, It will slough off the skins of their faces and grill it. When it will reach their stomachs, it will tear apart their insides. this is what Allah Almighty stated in the verse:

[Qurʾān 47: 15] ﴿….left to drink boiling water that will tear apart their insides?﴾

The commentators said: When this verse was revealed, the polytheists said: Our camels get nourished by aḍ-Ḍarīʾ, thereupon Allah Almighty revealed this verse:

Qurʾān 88: 7 ﴿Neither nourishing nor satisfying hunger﴾

The polytheists told a lie because the camels grazes in it as long as it is wet, but if it gets dry, they does not eat, and the dried of it is called Shabraq not Ḍarīʾ.

Qurʾān 88: 8 Allah Almighty said: ﴿On that Day ˹other˺ faces will be glowing with bliss﴾.

Qurʾān 88: 9 ﴿fully˺ pleased with their striving﴾,

"They will be pleased with their deeds." pleased in the Hereafter when it was given paradise and its bliss with their deeds. figuratively speaking: they will be pleased with the reward of their deeds.

Qurʾān 88: 10 ﴿in an elevated Garden﴾

Qurʾān 88: 11 ﴿Where no idle talk will be heard﴾

Abū ʿAmr recited it with Ḍammah over Yāʾ, in nominative of the world {{Laghīyah}}, likewise, Nāfʾī recited it in nominative, but he recited it with Tāʾ. however, the other reciters read it with Fatḥah over Tāʾ, and in accusative of Tāʾ. Laghw here is meant for nonsense and falsehood.

Qur'ān 88: 12 ﴿In it will be a running spring﴾,

Qur'ān 88: 13 ﴿along with thrones raised high﴾,

Qur'ān 88: 14 ﴿and cups set at hand﴾,

Qur'ān 88: 15 {and ˹fine˺ cushions lined up},

That is, cushions lined up together, the singular of is Namraqah.

the poet composed in this regard:

beautiful middle-aged and young men sitting on

beds and cushions lined up.

Qur'ān 88: 16 ﴿and ˹splendid˺ carpets spread out﴾

Ibn 'Abbās (may Allah be pleased with both of them) said: "An-Namāriq are pillows. the singular of it is Zirbiyyah.

﴿Mabthūthah﴾, meaning: spread out, or placed here and there for whoever would like to sit upon them according to another view.

Qur'ān 88: 17 ﴿Do they not ever reflect on camels—how they were ˹masterfully˺ created﴾

The commentators said: When Allah Almighty described what is in Paradise in this surah, the people of disbelief and misguidance were amazed at that, and they denied it, whereupon Allah Almighty reminded them of His making and said:

﴿Do they not ever reflect on camels—how they were masterfully˺ created﴾ [Qur'ān 88: 17]

And the camels were from the livelihood of the Arabs, and those around them.

The scholars discussed of the point that why Allah Almighty mentioned camels in particular from among all animals?

A Muqātil said: Because they have never seen a beast greater than it, and they have not seen an elephant except the odd one out of them.

According to al-Kalbī: Because they get up with their load while kneeling down. Besides, there were no animals except them.

Qatādah said: Allah Almighty mentioned the height of the beds of Paradise, and its furnishings, so they said: How do we ascend it? Hence Allah Almighty revealed this verse.

Moreover, al-Ḥasan asked about this verse, and it was said to him: The elephant is the greatest in marvel? He said: As for the elephant, the Arabs are not familiar with it, then it is a pig whose back is not ridden, its meat is not eaten, and its udder is not milked, while camels are among the most precious of the Arab's property.

Al-Hassan also said: It eats seeds and dried clover, and produces milk.

And it was said that it is extremely powerful and strong, yet gentle, carrying heavy loads. It allows itself to be guided by a weak rider, so that the little boy takes its reins, so he goes with it wherever he wants.

[3452] Al-Ustādh Abū al-Qasīm ibn Ḥabīb narrated that he saw [81/b] in some interpretations that a mouse took the reins of a she-camel and began to drag it, while the she-camel followed it until it entered the burrow, then it pulled the reins and it rubbed it, and pulled it close, so it brought its mouth close to the burrow of the mouse, so Glory be to Him who created it and subjugated it. (1)

[3453] ʿAbdullah ibn Ḥāmid al-Wazzān: Aḥmad ibn ʿAbdullah: Muḥammad ibn ʿAbdullah related to us: Muḥammad ibn al-ʿAlā' related to us: Wakīʿ related to us, on the authority of Yūnus ibn Abī Isḥāq, on the authority of his father That Shurayḥ used to say: Let us go to the sweeping to reflect over how the camels had been created. (2)

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(1) **[3452] The assessment of the reliability of the chain of transmitters:**
- The compiler's sheikh was criticized by al-Ḥākim.

The authentication of Ḥadīth:
- It was mentioned by Al-Wāḥidī in ((Al-Wasīṭ)) 4/476, and As-Sama'ānī in ((Tafsīr Al-Qur'ān)) 6/215, and he did not attribute it, and Ibn ʿAṭṭiyah in ((Al-Muḥarrar Al-Wajīz)) 5/474, and attributed it to The compiler.

(2) **[3453] The assessment of the reliability of the chain of transmitters:**
- Ḥasan, including the compiler's sheikh who was not mentioned with jarḥ or Ta'dīl and Yūsuf is slightly oblivious.

The authentication of Ḥadīth:

Qur'ān 88: 18 ﴿And the sky—how it was raised ˹high﴾

Qur'ān 88: 19 ﴿And the mountains—how they were firmly set up﴾

Qur'ān 88: 20 ﴿And the earth—how it was leveled out?﴾

Meaning, how it has been spread out, extended and made smooth.

Anas bin Malik, may Allah be pleased with him, said: I prayed behind ʻAlī ibn Abī Ṭālib (may Allah be pleased with him), and he recited it with Ḍammah of Tā' in the words: (Khuliqat, Rafa'at, Naṣabat and Saṭḥat, while al-Ḥasan recited it (Suṭṭḥat) with Tashdīd (duplication).

Qur'ān 88: 21 ﴿So, ˹continue to˺ remind ˹all, O Prophet˺, for your duty is only to remind﴾

Qur'ān 88: 22 ﴿You are not ˹there˺ to compel them ˹to believe﴾

Hishām recited it with Sīn, unlike Ḥamzah according to the narration of Khalād; he recited it between Ṣād and Zāy.

However, other reciters read it with pure Sād. It means: You are no a dictator over them, this means that you cannot compel then to believe. However this verse was abrogated with the verse of fighting.,

And Hārūn recited it: (Bimusayṭir) with Fatḥah of Tā', which is the tongue of Tamīm.

Qur'ān 88: 23 ﴿But whoever turns away, persisting in disbelief﴾

The scholars differed over the reason of this exception:

Some of them said: This is due to his saying: {so remember}, and the metaphor of the verse: So remember your people except those who turn away and disbelieve among them, as reminding them is of no avail.

- Narrated by Aṭ-Ṭabarī in ((Jāmi' al-Bayān)) 30/165 via Shu'bah.
- On the authority of Abū Isḥāq, on the authority of someone who heard Shurayḥ say that, so he mentioned it.
- Similarly, it was reported by ʻAbd ibn Ḥamīd, as in ((Ad-Durr al-Manthūr)) by As-Suyūṭī 6/575.
- It was mentioned by Al-Wāḥidī in ((Al-Wasīṭ)) 4/476, Al-Baghawī in ((Ma'ālim at-Tanzīl)) 8/410, Az-Zamakhsharī in ((Al-Kashshāf)) 6/365, Ibn ʻAṭṭiyah in ((Al-Muḥarrar Al-Wajīz)) 5/474, and Ibn Kathīr In ((Tafsīr al-Qur'ān al-'Aẓīm)) 4/333, and Al-Qurṭubī in ((Al-Jāmi' Li Aḥkām Al-Qur'ān)) 20/36 on the authority of Mujāhid.

And it was said: It means that you are not in control over them, except over those who turned away and disbelieved, [82/a] you fight him until he becomes Muslim.

Still others said: It refers to the next words, estimated by: But whoever turns away and disbelieves.

Qur'ān 88: 24 ﴿Then Allah will inflict upon them the major punishment﴾

That is, the Fire, however, He said: The greatest punishment; since they were tormented in this world by hunger, drought, killing, and captivity.

This is proven by the recitation of ibn Mas'ūd (may Allah be pleased with him): (Except for the one who turns away and persist in disbelief, indeed, Allah will inflict upon him the major punishment).

Qur'ān 88: 25 ﴿Surely to Us is their return﴾,:

Meaning, their place of return and their resort. Abū Ja'far recited it with Tashdīd of Yā'. However, Abū Ḥātim said: It is not permissible, and was it permissible; it would be applied concerning such words as Ṣiyām (fasting) and Qiyām (praying).

Qur'ān 88: 26 ﴿Then surely with Us is their reckoning﴾

Surat Al-Fajr (The Dawn)

Surah Al-Fajr was revealed in Mecca; it consists of five hundred and seven and ninety letters, one hundred and thirty-nine words, and thirty verses.

[3454] Nāqil ibn Rāqim ibn Aḥmad al-Bābī during my reading to him, informed me: Muḥammad ibn Muḥammad ibn Shādhah related to us: Aḥmad ibn Muḥammad ibn al-Ḥasan related to us: Muḥammad ibn Yaḥyā related to us: Salam ibn Qutaybah related to us, On the authority of Shu'bah, on the authority of Aṣim ibn Bahdalah, on the authority of Zirr bin Ḥubaysh, that Ubayy ibn Ka'b, may Allah be pleased with him reported the Messenger of Allah (P.B.U.H) said:

"Whoever recites Surah Al-Fajr in the ten nights, he will be forgiven, and whoever recites it in the rest of Days, It will be light for him on the Day of

Resurrection." (1)

Qur'ān 89: 1 Allah (may He be glorified and exalted) said:

In the Name of Allah, the Most Gracious, the Most Merciful:

﴿By the Dawn﴾.

Ibn ʿAbbās, may Allah be pleased with both of them, said: It means: the whole day.

ʿAṭṭiyah reported ibn ʿAbbas (may Allah be pleased with both of them) as saying: It refers to Fajr (Dawn) prayer.

ʿUthmān ibn Miḥṣan reported him as saying: The dawn of Muḥarram.

Likewise, Qatādah said: It refers to the first day of Muḥarram, from which the Hijrī year begins with.

Aḍ-Ḍaḥāk said: It refers to the dawn of Dhul-Ḥijjah; Because Allah Almighty attached the days with it.

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(1) **[3454] The assessment of the reliability of the chain of transmitters:**

- Its chain is weak; including someone whom I did not find. Also, his sheikh was not mentioned with Jarḥ or Taʿdīl. In addition, ʿĀṣim is Ṣadūq yahim.

The authentication of Ḥadīth:

- The Ḥadīth is invalid, as it has already been explained in more than one place.
- Besides, it is the one chosen by Aṭ-Ṭabarī in ((Jāmiʾ Al-Bayān)) 30/169: And the correct saying in that we have: It is the tenth of Al-Adḥā, as the majority of commentators unanimously agreed upon this.
- Moreover, Ibn Kathīr said in ((Tafsīr Al-Qurʾān Al-ʿAẓim)) 14/338: The ten nights meant for it: the ten days of Dhu'l-Hijjah, as Ibn ʿAbbās, Ibn Al-Zubayr, Mujāhid and more than one of the predecessors and successors said: It was proven in ((Sahih Al-Bukhārī)) On the authority of Ibn ʿAbbās as Marfūʿ: ((There is no virtue more to the liking of Allah in any day than in these days, that is, the first ten days of Dhu al-Hijjah. They (the Companions) asked: Messenger of Allah, not even the struggle in the path of Allah (Jihad)? He said: (Yes), not even the struggle in the path of Allah, except a man who goes out (in the path of Allah) with his life and property, and does not return with any of them)).

Ikrimah and Zayd ibn Aslam said: It refers to the morning.

Muqātil said: It refers to the first morning of every Friday.

Al-Quraẓī is of the view that it refers to The morning eruption of every day [82/b] until the end of the world.

according to some interpretation: Al-Fajr here is referred to the rocks and springs that brings forth water:

Qur'ān 89: 2 ﴿And the ten nights﴾,

Mujāhid, Qatādah, aḍ-Ḍaḥāk, as-Suddī, and al-Kalbī said: It refers to the tenth of Dhul-Hijjah.

Ikrimah said: It refers to the nights of Ḥajj.

Masrūq stated: These days are the best of the Years' days.

Abū Rawq reported aḍ-Ḍaḥāk: It is the first ten days of the month of Ramadan.

Abū Ẓubayān reported ibn ʻAbbās, may Allah be pleased with both of them, as saying: It refers to is the last ten days of Ramadan.

And Yamān ibn Ri'āb said: It refers to the first ten days of Muḥarram, which 'Āshūrā' comes at the tenth of them.

Qur'ān 89: 3 ﴿And the even and the odd﴾,

[3455] Al-Ḥusayn ibn Muḥammad ibn al-Ḥusayn ibn ʻAbdullah informed me: Aḥmad ibn Jaʻfar ibn Ḥamdān related to us: Mūsá ibn Isḥāq al-Anṣārī related to us: Minjāb ibn al-Ḥārith related to us: Bishr ibn ʻImārah informed us: ʻAmr ibn Ḥassān related to us, that ʻAṭīyah al-ʻAwfī commented on Allah's statement:

﴿By the Dawn﴾ as saying: It is meant for the dawn that they know, I said: How about the ten nights? He said: The ten days of Sacrifice. I said: How about the even?

he said: God Almighty says: ﴿And We created you in pairs﴾ [Qur'ān 78: 8], I said: How about the odd? He said: Do you narrate this hadith from one of the companions of the Prophet, peace be upon him? He said: Yes, I said: Who? He said on the authority of Abu Sa'īd al-Khudrī, may Allah be pleased

with him, on the authority of the Prophet (PBUH). (1)

[3456] Ibn Fanjawayh informed us: Ibn Naṣrawayh: Ibn Wahb related to us: Aḥmad ibn Yaḥyā ibn Saʿīd al-Qaṭṭān and others related to us, on the authority of ʿAbdullah ibn al-Nuʿmān: Abū al-Ḥusayn Zayd ibn al-Ḥabbāb al-ʿAklī related to us: ʿAyyāsh ibn ʿUqbah related to us: Khayr ibn Naʿīm al-Ḥaḍramī related to me, on the authority of Abī az-Zubayr, that Jābir ibn ʿAbdullah (may God be pleased with them both), as saying: The Messenger of Allah (P.B.U.H), commented on Almighty's statement:

﴿And the dawn * and ten nights﴾, as saying: It refers to the tenth of Sacrifice {and the odd} refers to the day of ʿArafah {and the even} refers to Yawm an-Naḥ r (the day of the sacrifice). (2)

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(1) **[3455] The assessment of the reliability of the chain of transmitters:**

- Its chain is weak; including Bishr who is weak, and ʿAmr I did not find him and Al ʿAwfī makes a lot of mistakes.

The authentication of Ḥadīth:

- It was reported by Ibn Mardawayh, as in ((Ad-Durr al-Manthūr)) by As-Suyūṭī 6/580, and Al-Wāḥidī mentioned it in ((Al-Wasīṭ)) 4/479, and Al-Baghawī in ((Mikā'īl at-Tanzīl)) 8/416, and Al-Qurṭubī in ((Al-Jāmi li Aḥkām Al-Qur'ān)) 20 / 40, and Ibn Al-Jawzī in ((Zād Al-Masīr)) 9/106, and Ibn Kathīr in ((Tafsīr al-Qur'ān al-'Aẓīm)) 14/338.

(2) **[3456] The assessment of the reliability of the chain of transmitters:**

- Its chain is very weak, including Ibn Wahb ad-Daynawayrī, Matrūk, and Abū al-Zubayr: Mudallis (concealing defects and weaknesses in the chain of transmission), and he made ʿan'anah, and Ibn Naṣrawayh was not found.

The authentication of Ḥadīth:

- The Ḥadīth relies on Zayd ibn Al-Ḥubāb, on the authority of ʿAyyāsh ibn Uqbah, on the authority of Khayr ibn Nuʿaym, on the authority of Abū Az-Zubayr, on the authority of Jābir.
- Narrated by an-Nasā'ī in ((Al-Sunan Al-Kubra)) Book of Ḥajj, Chapter on the Greater Ḥajj Day 2/445 (4101), Book: Interpretation, Chapter of Surat Al-Fajr 6/514 (1617), on the authority of Muḥammad ibn Nāfī', The Book of Ḥajj also on the authority of ʿAbdullah ibn ʿAbdullah 2/445 (4101), and Aḥmad in ((Al-Musnad)) 3/327 (14511), and Al-Ḥākim in ((Al-Mustadrak)) 4/245 in Al-Aḍḥá, and on the authority of Al-Bayhaqī in ((Shu'b Al-Imān)) 3/352 from the path of Al-Ḥusayn Ibn ʿAlī, Aṭ-Ṭabarī in ((Jāmi' al-Bayān)) 30/169 from the way of al-Qatwnī, and Ibn Abī Ḥātim as in Ibn Kathīr in ((Tafsīr al-Qur'ān al-'Aẓīm)) 14/338, and al-Bazzār as in ((Kashf al-Astār)) 3/80 (2286), Ibn al-Mundhir, and Ibn Mardawayh, as in ((Ad-

[3457]Ibn Wahb related to us: Yūsuf ibn ʻAbd al-Raḥmān related to us: Saʻīd ibn Maslamah al-Umawī [83 / U] related to us: Wāṣil ibn al-Sā'ib al-Riqāshī related to us: Abū Sūrat related to me: Abū Ayyūb al-Anṣārī related to us: The Messenger of Allah (P.B.U.H), was asked about His Almighty's saying: ﴿And the even and the odd﴾. He said: ((Ash-Shaf' refers to the day of ʻArafah and they day of Al-Aḍḥá and al-Witr is the day of An-Naḥr)). (1)

[3458] Abū al-Ḥasan ibn Abī al-Faḍl al-Quhundazī informed us: Abū Ṭāhir al-Muḥammad Abādhī related to us: ʻUthmān ibn Saʻīd related to us: Muslim ibn

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Durr al-Manthūr)) by As-Suyūṭī 6/579.
- Zayd report it as Marfū'.
- Al-Ḥāfiẓ Ibn Kathīr said: This is a chain of transmission whose men are acceptable.
- Al-Ḥāfiẓ Al-Zayla'ī said: This is a good chain of transmitters.
- Al-Haythamī said in ((Majma' az-Zawā'id)) 7/137: Its men are the men of Ṣaḥīḥ except ʻAyyāsh ibn Uqbah, and he is trustworthy.
- In addition, al-Ḥākim graded them Ṣaḥīḥ it according to the condition of Muslim, and adh-Dhahabī agreed with him.
- Sheikh Al-Albānī graded it weak in ((Ḍa'īf Al-Jāmi') (p. 217) (1508).
- I said: The blemish of Tadlīs of Abū az-Zubayr cannot be separated from his chain of transmission.
- Thereupon, whoever goes to accept the narration of Abū Al-Zubayr on the authority of Jābir because Imām Muslim reported a number of Ḥadīths from this route, then the Ḥadīth according to him is Ṣāḥīḥ according to the condition of Muslim.
- Whoever differentiates between what a Muslim narrates and what others narrate, holds the chain of transmission to be Munqati' (broken), and this is the apparent meaning of the work of Sheikh Al-Albānī. And Allah knows best.

(1) **[3457] The assessment of the reliability of the chain of transmitters:**
- Its chain of transmitters is full of weak narrators, Ibn Wahb Matrūk, Sa'īd, Wāṣil, and Abū Sawrah all are weak.

The authentication of Ḥadīth:
- Aṭ-Ṭabarānī reported it in ((Al-Mu'jam Al-Kabīr)) 4/180 (4073), and Ibn Mardawayh thought a weak chain of transmission, as in ((Ad-Durr al-Manthūr)) by As-Suyūṭī 6/582 on the authority of Abū Ayyūb, so he mentioned it.
- Al-Haythamī said in ((Majma' az-Zawā'id)) 7/137: It includes Wāṣil ibn As-Sā'ib, and he is Matrūk.
- I said: So is Abū Sawrah Its chain is weak.
- The Ḥadīth was also mentioned by: Ibn ʻAṭṭiyah in ((Al-Muḥarrar Al-Wajīz)) 5/476, Ibn Al-Jawzī in ((Zād Al-Masīr)) 9/104, and Al-Qurṭubī in ((Al-Jāmi' Li Aḥkām Al-Qur'ān)) 20/40.

Ibrāhīm related to us: Khālid ibn Qays and Hammām ibn Yaḥyā related to us: Qatādah related to us, on the authority of ʻUmrān ibn ʻIṣām, on the authority of ʻImrān ibn Ḥuṣyan (may Allah be pleased with them both, said that the Prophet (P.B.U.H), was asked about the ash-Shaf'(the even) and al-Watr (the odd), so he said:

"It is As-Salat, some of it is Shaf' (even) and some of it is Witr (odd)." (1)

[3459] Ibn Fanjawayh al-Daynawayrī al-ʻAdl informed us: Ibn Lu'lu'

(1) **[3458] The assessment of the reliability of the chain of transmitters:**
- Ḥasan, including Khālid ibn Says, Ṣadūq.

The authentication of Ḥadīth:
- The Ḥadīth relies on Hammām, on the authority of Qatādah, on the authority of ʻImrān ibn ʿIṣām, on the authority of a sheikh from the people of Baṣrah, on the authority of ʻImrān ibn Husayn.
- It was narrated by Aḥmad in ((al-Musnad)) 4/442 (19973) via Yazīd, and on the authority of Ibn Abī Ḥātim, as in ((Tafsīr al-Qur'ān al-'Aẓīm)) by Ibn Kathīr 14/340, and he said Its chain includes: 'Imrān ibn ʿIṣām who a sheikh from the people of Baṣrah, so he made 'Imrān the Baṣran sheikh.
- It was narrated by Aḥmad in ((Al-Musnad)) 4/442 (19973) via 'Affān, and on the authority of Aṭ-Ṭabarī in ((Jāmi' Al-Bayān)) 30/172.
- It was narrated by Aḥmad in His ((Musnad)) 4/438) (19935), from the path of Baz, and At-Tirmidhī, book of the interpretation of the Qur'ān, chapter of Surat al-Fajr (3342). Similarly, Aṭ-Ṭabarī reported it in ((Jāmi' al-Bayān)) 30/172, so did Aṭ-Ṭabarānī, both of them narrated it on the authority of Aḥmad, however, at-Tirmidhī narrated it on the authority of Aṭ-Ṭayalisī.
- Qatādah was omitted from the chain of transmission of Aṭ-Ṭabarī in ((Jāmi' al-Bayān), just as 'Imrān ibn ʿIṣām and the unknown sheikh were both omitted from the transcript of ((Al-Wasīṭ)) by al-Wāḥidī.
- Furthermore, Aṭ-Ṭabarānī narrated it ((Al-Mu'jam al-Kabīr))18/232 (578), without mentioning the ambiguous man18/232 (578), so did Al-Ḥākim in ((Al-Mustadrak)) 2/568 from two ways on the authority of Hammām, on the authority of Qatādah, on the authority of 'Imrān ibn ʿIṣām - Al-Hakim added in his narration: Sheikh From the people of Baṣrah - on the authority of 'Imrān bin Ḥuṣayn. Al-Ḥākim, in his narration, made the Baṣran Sheikh 'Imrān ibn ʿIṣām . However, he was deceived by that, so he corrected it, as in ((Fatḥ Al-Barī)) by Ibn Ḥajar 8/702.
- In addition, it was narrated by 'Abd-Razzāq in ((Tafsīr al-Qurān)) 2/370, and Aṭ-Ṭabarī in ((Jāmi' al-Bayān)) as well 30/171 from two paths on the authority of Qatādah, on the authority of 'Imrān ibn Ḥuṣayn, and it relies on him as Mawqūf, and this is a Mu'ḍal chain of transmitters due to omitting 'Imān ibn ʿIṣām and the unknown sheikh.
- The Ḥadīth was graded as weak by Al-Albānī in ((Ḍa'īf at-Tirmidhī)) (p. 434) (661).

related to us: Al-Haytham related to us: Ad-Dawraqī related to us: Ḥajjāj related to us, on the authority of Ibn Jurayj: Muḥammad ibn al-Murtafi' that he heard Ibn az-Zubayr saying: Ash-Shaf' denotes the first march, while the witr (the odd) implies the day of the last march. (1)

[3460] Al-Ḥusayn ibn Muḥammad al-Ḥadīthī informed us: Muḥammad ibn ʿAlī ibn al-Ḥasan al-Ṣūfī related to us: Aḥmad ibn Kathīr al-Qaysī related to us: Muḥammad ibn ʿAbdullah al-Muqrī related to us: Marwān ibn Mu'awiyah al-Fazārī related to us, on the authority of Abī Saʿīd ibn ʿAwf: ʿAbdullah ibn az-Zubayr (may Allah be pleased with him) saying on the pulpit: O assembly of pilgrims, you have come from here and there, and some of you are weak and others are strong, so you kept your eyes awake, your souls focused, and your (bodies) tired, so let none of invalidate his Ḥajj while he is unaware, he looks with his eyes, he grabs a fist with his hand, or he walks with his foot, O people of Mecca, expand upon them what Allah the Most High has expanded upon you, and help them in they sought help from you, for they are Allah's delegation, and the pilgrim of the House of Allah, and they have a right upon you, so ask me and as the revelation was brought down to us. besides, we attended the interpretation, so a man from [83 / b] Zamzam district stood up to him and said: A rat entered my socks while I was in ihram? He said kill al-Fuwaysiqah (vicious and harmful). Another got up and said: Tell us about the ash-Shaf' (the even) and al-Watr (the odd), and the ten nights. He said: As for the ash-Shaf' and al-Watr: Allah Almighty said:

﴿Whoever departs swiftly on the second day is not sinful, neither are those who stay behind ˹till the third—seeking additional reward﴾ [Qur'ān 2: 203] and they are the Shaf' and the Watr, and as for the ten nights: the eight, Arafat, and the sacrifice. Then another stood up and said: Tell us about the day of the greatest

(1) **[3459] The assessment of the reliability of the chain of transmitters:**
- Its chain is Ḥasan, including Ibn Lulu', who is Ṣadūq.

The authentication of Ḥadīth:
- It was mentioned by Al-Baghawī in ((Ma'ālim at-Tanzīl)) 8/416, Ibn Al-Jawzī in ((Zād Al-Masīr)) 9/106, and Al-Qurṭubī in ((Al-Jāmi' Li Aḥkām Al-Qur'ān)) 20/40.

pilgrimage. He said: It is the Day of Sacrifice and he repeated it three times.

Mujāhid, Masrūq, and Abū Ṣāliḥ: Ash-Shaf' refers to the whole of creation, since Allah Almighty said:

﴿And We created pairs of all things so perhaps﴾ [Qur'ān 51: 49]

It refers to disbelief and faith, misery and happiness, guidance and misguidance, night and day, heaven and earth, and the land and the sea, and the sun and the moon, and the jinn and mankind.

As for al-Watr, Allah Almighty said:

﴿Say, ˹O Prophet,˺ "He is Allah—One ˹and Indivisible˺;﴾, [Qur'ān 1: 12]:

Al-Ḥasan and Ibn Zayd said: He meant by ash-Shaf' and al-Watr: all of creation, including even and odd.

'Attiyah reported ibn 'Abbās (may Allah be pleased with both of them) as saying: Shaf' refers to the Morning Prayer, and Witr refers to the Maghrib prayer.

Qatādah narrated al-Ḥasan as saying: It refers to the number, some of it is Shaf (even) and some of it is Witr (odd).

Muqātil said: Ash-Shaf' is meant for Adam and Eve, whereas the witr (odd) refers to The Lord, exalted and glorified is He.

And it was said: Witr: Adam (peace be upon him) Allah Almighty succeeded him with his wife Eve. .

Ibrāhīm and Al-Quraẓī said: It refers to the even and the odd.

Al-Rabī' narrated, on the authority of Abū al-Āliyyah: Shaf' refers to the two rak'as of the Maghrib prayer, while the Witr refers to the third rak'ah.

And it was said: Ash-Shaf' refers to as-Safā and al-Marwā, while al-Witr stands for The House.

Al-Ḥusayn ibn al-Faḍl said: Ash-Shaf' is meant for the degrees of Paradise; as it is eight, whereas the witr refers to the depths of Fire; Because it is seven, as if Allah Almighty had sworn by Paradise and Hell.

[84/a] Muqātil ibn Ḥayyān stated: Ash-Shaf' means days and nights, and Witr means the day after which there is no night, that is, the Day of Resurrection. (1)

[3461] I heard Abū al-Qāsim al-Ḥasan ibn Muḥammad ibn Ḥabīb saying: I heard Abū 'Abdullah Muḥammad ibn Nāfi' al-Sajizī saying: I heard Abū Yazīd Hātim ibn Maḥbūb as-Sāmī saying: I heard 'Abd al-Jabbār ibn al-'Alā' al-'Uṭāridī saying: I heard Ibn 'Uyaynah saying: Al-Wit stands for Allah (may He be glorified and exalted), and He is also ash-Shaf', as He Almighty said:

﴿….. If three converse privately, He is their fourth. If five, He is their sixth﴾ [Qur'ān 58: 7] (2)

[3462] I heard Abū al-Qasīm ibn Ḥabīb saying: I heard Abū Isḥāq Ibrāhīm ibn Muḥammad ibn Yazīd saying: I heard Abū 'Abdullah the brother-in-law of Abū Bakr al-Warrāq saying: Abū Bakr was asked about ash-Shaf' and al-Witr? so he said: Ash-Shaf': The opposition of the attributes of the creatures,

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(1) **[3460] The assessment of the reliability of the chain of transmitters:**

- It includes Aḥmad Ibn Kathīr, I did not find him, and Ibn 'Awf, no Jarḥ or Ta'dīl was raised about him.

The authentication of Ḥadīth:

- It was narrated by Al-Wāḥidī in ((Al-Wasīṭ)) 4/480 from the way of Marwān ibn Mu'āwiyah Al-Fazārī, and Ibn Abī Ḥātim as in ((Tafsīr al-Qur'ān al-'Aẓīm)) by Ibn Kathīr 4/339 from the way of Al-Na'mān ibn 'Abdul Salām.
- Both of them: Marwan, and Al-Na'mān narrated it on the authority of Abū Sa'īd Ibn 'Awf.
- Similarly, It was narrated by 'Abd-Razzāq, Sa'īd ibn Manṣūr, Ibn Sa'd, 'Abd ibn Ḥamīd, Aṭ-Ṭabarī in ((Jāmi' Al-Bayān)), Ibn Al-Mundhir, and Ibn Abī Ḥātim, as in ((Ad-Durr Al-Manthūr)) by As-Suyūṭī 6/582.
- It was narrated by Al-Bukhārī in ((Al-Kuná)) (p. 35) on the authority of Abū Nu'aym, on the authority of Abū Sa'īd ibn 'Awf, on the authority of Muḥammad ibn Al-Murtafi' on the authority of Ibn Az-Zubayr.
- It was mentioned by Al-Baghawī in "Ma'ālim at-Tanzīl" 8/416, Al-Khāzin in ((Lubāb at-Ta'wīl)) 4/423, Ibn Al-Jawzī in "Zād al-Masir" 9/106, and Al-Qurṭubī in "Al-Jāmi' Li Aḥkām Al-Qur'ān" 20/43.

(2) **[3461] The assessment of the reliability of the chain of transmitters:**

- Its chain is weak; the compiler's sheikh was declared a liar by Al-Ḥākim, and Muḥammad ibn Nāfi' was not mentioned with Jarḥ or Ta'dīl.

The authentication of Ḥadīth:

- Al-Qurṭubī mentioned it in ((Al-Jāmi' Li Aḥkām Al-Qur'ān)) 20/41, and Ibn Al-Jawzī in ((Zād Al-Masīr)) 9/107.

such as: Glory and humiliation, power and incapacity, strength and weakness, ignorance and knowledge, sight and blindness, and (al-Witr): singling out the attributes of Allah Almighty, glory without humiliation, power without incapacity, strength without weakness, and Knowledge without ignorance, and sight without blindness, and life without death, and so forth. (1)

It was said: Ash-Shaf' refers to the mosques of Mecca and Medina, and the witr refers to the mosque of Jerusalem.

It was said: Shaf' refers to Qirān, that is, performing hajj combined with 'Umrah, and Tamatu' (enjoyment in pilgrimage), whereas al-witr refers to Ifrād, i.e. (performing only Ḥajj).

Ibn 'Atā said: ﴿By the dawn﴾ refers to Muḥammad; since the lights of faith spread out by him and the darkness of disbelief vanished,

﴿And the ten nights﴾ refer to the nights of Moses, peace be upon him, with which he completed his, as stated in Allah's verse:

﴿We appointed for Moses thirty nights then added another ten﴾ [Qur'ān: 7: 142], and ash-Shaf' refers to creation, and the witr refers to the Truth, Glory be to Him.

According to another view: Ash-Shaf' denotes: the obligatory duties and the witr refers to the voluntary acts of worship.

And it was said: Shaf' includes actions that is repeated, such as: Prayer, Fasting, Almsgiving, whereas al-witr refers to the acts of worship that is not repeated, like: Pilgrimage.

It was said: Ash-Shaf' stands for the soul and the spirit if they are together, and the witr refers to the spirit without a soul, and the soul without a spirit, as

(1) **[3462] The assessment of the reliability of the chain of transmitters:**
- The compiler sheikh, al-Ḥākim denied him, and al-Warrāq's brother-in-law, and Abū Isḥāq were not found.

The authentication of Ḥadīth:
- Al-Qushayrī mentioned him in ((Laṭā'if Al-Ishārāt)) (p. 725), and he did not attribute it, and Al-Baghawī in ((Ma'ālim at-Tanzīl)) 8/416, and Ibn Al-Jawzī in ((Zād Al-Masīr)) 9/107, and Al-Rāzī in ((Mafātīḥ al-Ghayb)) 31 / 163, and he did not attribute it, and Al-Qurṭubī in ((Al-Jāmi' Li Aḥkām Al-Qur'ān)) 20/41, and Al-Banlusī in ((Mubhamāt al-Qurān)) 2/709.

if Allah Almighty swore by them collectively and separately. (1)

the reciters of the Qur'ān differed over al-witr:

So Yaḥyā ibn Wathāb, al-A'mash, Ḥamzah, al-Kisā'ī and Khalaf recited by with Kasrah of the wāw, which is the choice of Abū Ubayd, he said: Because it is more common and more public. Despite this, we pondered the narrations in which the Witr prayer was mentioned, and we found them all reported in this language, and we did not hear anything from it (the Witr) with Fatḥah. Likewise, we found the meaning in all of the two witr, that which is in the prayer, and that which is in the surah, and if they are separated in the branch, yet they are basically one. Rather, its interpretation is: the odd as opposed to the even.

however, the other reciters read it with Fatḥah of wāw that is the tongue of Ḥijāz. likewise, it is the choice of Abū Ḥātim (may Allah have mercy on him), and they are two extensive languages.

Qur'ān 89: 4 ﴿And the night when it passes !﴾

the Majority of commentators: It means: If it passes, then it goes away.

Qatādah said: If he comes and departs.

(1) Imam Aṭ-Ṭabarī did not give preference between the sayings, so he said in ((Jāmi' al-Bayān)) 30/172: And the right thing to say about that: is to say: Allah (May He be glorified and exalted) wore by the Ash-Shaf' and Al-Watr, and He did not specify a type of Ash-Shaf' and al-Witr cannot be specified without a report or intellect . Thus, every Shafa' and Witr are included in what Allah Almighty swore.

- Whereupon, the scholars of Tafsīr said it is includes in this oath for the generality of his oath by that.
- Al-Rāzī said in ((Mafātīḥ al-Ghayb)) 31/164 after mentioning the previous sayings: And I know that Allah indicates it by the apparent that (al-Shaf' and al-Witr) are two honorable things that Allah swore by them, and all of these aspects that we mentioned are possible, and the apparent has no notice of any of these things on the specific, if something from it is proven as a report from the Messenger of Allah (P.B.U.H), or a consensus of the people of interpretation held it, so it is what is meant, and if it is not proven, then the speech must be in the way of permissibility, not in the way of definiteness.
- In addition, Ash-Shawkānī said in ((Fatḥ Al-Qadīr)) 5/433 after listing the sayings: It is not hidden what most of these sayings have of apparent failure and clear weakness, and reliance in the appointment on mere false opinion, and erroneous thoughts. The meaning of ash-Shaf' and al-Witr in the words of the Arabs, and they are well known and clear. Therefore, ash-Shaf' in words of the Arab refers to pair and al-Witr refers to odd.

Mujāhid, ʻIkrimah and al-Kalbī said: It is referred to the night of Muzdalifah.

Furthermore, the reciters differed over His saying: (Yasr), so the reciters of Medina, Abū ʻAmr and Īsā recited it with Yā' in connection, and this is the choice of Abū ʻUbayd, and the narration of Qutaybah, Nuṣayr and ash-Shirāzī on the authority of al-Kisā'ī.

Abū Ubayd said: Al-Kisā'ī once used to say: I affirm the Yā' in the connection, and omit it in stopping, then he went back to omitting Yā' in both cases; because it came as a head of the verse. This is the recitation of Ibn ʻĀmir, Aṣim, and the choice of Abī Ubayd, following handwriting.

Ibn Kathīr and Ya'qūb recited it in Yā' in both cases [85/a] according to the origin.

Al-Khalīl ibn Aḥmad said: I drop Yā' in accordance with the heads of the verses.

the majority of scholars of semantics (Ahlul Ma'ānī) said: It means: It goes in it, such as: a sleeping night, a fasting day, and a concealed secret.

Al-Farrā said: The Arabs may omit the Yā', and it is sufficient to pronounce the previous letter with Kasrah, and some of them chanted:

Sufficient is the palm of what befits a good dirham,

and another that gives blood by the sword

Another said:

My richness will not be hidden in a day,

however, my insolvency is hidden by good trait

Al-Mu'rrij said: I asked al-Akhfash about why Yā' was dropped from (Yasr)? so he said, "I will not answer you unless you sleep at the door of my house for a year." He said: So I stayed at the door of my house for a year. Then I asked him, so he said: Night does not pass, but people pass during it; and it is declinable, and when it occurred as declinable, it became less declinable, do not you recite Allah's statement: ﴿Nor was your mother unchaste."﴾ [Qur'ān 19: 28]

He did not say (Baghiyyah), since it was diverted it from Bāghiyyah.

Qur'ān 89: 5 ﴿Is all this ˹not˺ a sufficient oath for those who have sense?﴾ Is what I previously mentioned sufficient proofs!

﴿Who has a sound mind﴾

It was called Ḥijr as it prevents its owner from what is not permitted, as it is called ʻAql because it detains its owner from ugliness and misconduct.

the term Ḥijr lexically refers to detention, the one who controls himself is called: He has a sound mind. Also, it is said: Ḥajar al-Ḥākim ʻalā fulān (the governor put someone under guardianship).

Qur'ān 89: 6 ﴿Did you not see how your Lord dealt with 'Âd﴾

Qur'ān 89: 7 ﴿the people˺ of Iram—with ˹their˺ great stature﴾

the majority of reciters read 'Iram' with Tanwīn, while al-Ḥasan recited it: (Bi'ādi Iram) by annexation. also the majority of reciters read it with Kasrah of Alif, however, Mujāhid recited it with Fatḥah of Alif.

Al-Mu'arij said: Those who recited it with Fatḥah of Alif, compared them with Arām, i.e. the banners, the singular of it is Aram,

the scholars differed over the meaning of Aram:

[3463] Ibn Fanjawayh informed us: al-Bāqriḥī related to us: Ibn ʻAlawiyyah related to us: (Ismāʻīl ibn ʻĪsá related to us: Isḥāq ibn Bishr related to us, on the authority of Muḥammad ibn Isḥāq, that Saʻīd ibn al-Musayyib used to say: ﴿the people˺ of Iram—with ˹their˺ great stature﴾ refers to Damascus. (1)

this view is also supported by ʻIkrimah and Abū Sa'īd al-Maqbarī.

Al-Quraẓī stated that it is Alexandria.

Mujāhid is of the view that it means an ancient nation.

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(1) **[3463] The assessment of the reliability of the chain of transmitters:**
- Its chain is very weak, including Isḥāq ibn Bishr: a liar and Al-Bāqriḥī got confused after his matter was straight.

The authentication of Ḥadīth:
- It was reported by Ibn ʻAsākir in ((Tārīkh Dimashq)) 1/217, and Al-Baghawī mentioned it in ((Ma'ālim At-Tanzīl)) 8/417, and Ibn ʻAṭṭiyah in ((Al-Muḥarrar Al-Wajīz)) 5/477, and Ibn Al-Jawzī in ((Zād Al-Masīr)) 9 / 109, and Ibn Kathīr in ((Tafsīr al-Qur'ān al-'Aẓīm)) 4/344.

according to Qatādah: It is a tribe of ʿĀd.

ibn Isḥāq said: He is the grandfather of ʿĀd, and he is ʿĀd ibn ʿAwṣ ibn Aram ibn Sām ibn Noah (Peace be upon him).

Muqātil said: Iram: A tribe from the people of Ad, among them was the king, and they settled in Mahrah, and ʿĀd was their father, so they were attributed to him, and he is Arm ibn ʿĀd ibn Shīm ibn Sām bin Noah (peace be upon him).

[3464] Ibn Fanjawayh informed us: Ibn Ḥamdān related to us: Ibn Marwān related to us: ʿAlī ibn Ḥarb al-Ṭāʾī related to us: Abū al-Ashhab Hawdhah related to us, on the authority of ʿAwf al-Aʿrābī, on the authority of Khālid al-Ribʾī: {the people˹ of Iram—with ˹their˺ great stature} refers to Damascus. (1)

Al-Aram means destruction, it is said: the sons of so-and-so arimū, meaning: they perished. This is the narration of al-ʿAwfī, on the authority of Ibn Abbas (may Allah be pleased with both of them).

And it was narrated on the authority of al-Ḍaḥāk that he recited:

(Iramma Dhāt al-ʿImād), that is: He destroyed made them decomposed.

And the correct thing is that Aram refers to the name of a tribe or a country that is why it does not occur in genitive case.

{Dhāt al-Imād} some scholars said: It means people with length, strength, power and tyranny and valor.

[3465] Ibn Fanjawayh informed us, Ibn Ḥabash al-Muqrī related to us: Abū aṭ-Ṭayyib al-Marwazī related to us: Muḥammad ibn ʿAlī related to us: Al-Faḍl ibn Khālid related to us: ʿUbayd ibn Sulaymān related to us, that al-Ḍaḥāk ibn Muzāḥim used to recite it: (Arama Dhāti al-ʿImād), with Fatḥah of alif and Rāʾ. (2)

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(1) **[3464] The assessment of the reliability of the chain of transmitters:**
- Its chain is extremely weak, having Khālid al-Ribʾī, who is weak, and Ibn Marwān, I did not find him.
- It was reported by ʿAbd ibn Ḥamīd and Ibn Abī Ḥātim, as in ((Ad-Durr al-Manthūr)) by As-Suyūṭī 6/583.
- Likewise, Al-Mawardī mentioned it in ((An-Nukat wal ʿUyūn)) 6/267, Al-Baghawī in ((Maʾālim Al-Tanzīl)) 8/417, and Al-Qurṭubī in ((Al-Jāmiʾ li Aḥkām Al-Qurʾān)) 20/46.

(2) **[3465] The assessment of the reliability of the chain of transmitters:**
- Its chain of transmission includes Abū aṭ-Ṭayyib Al-Marwazī whom I did not find.

[3466] Ibn Fanjawayh informed us: Abū ʿAlī ibn Ḥabash al-Muqriʾ related to us: Abū al-Qāsim ibn al-Faḍl related to us: Abū Hātim related to us [86 / U]: Abū Ṣāliḥ Kātib al-Layth related to us: Muʾāwiyah ibn Ṣāliḥ related to us, on the authority of someone who reported to him, on the authority of al-Miqdām (may Allah be pleased with him), that the Prophet (P.B.U.H) mentioned: {Iram Dhāti al-ʿImād} so he said:

((A man among them used to come to the rock and carry it on the living, and he would destroy them))))

((He was a man among them; he used come to the rock and carries it on the district, so he would destroy them)). (1)

Al-Kalbī stated that length of the man among them was four hundred cubits.

The authentication of Ḥadīth:

- It was mentioned by Ibn Khalawiyeh in ((Mukhtaṣar Shawādh al-Qurʾān)) (p. 173), and Ibn Jinnī in ((Al-Muhtasib)) 2/359, and Al-Qurṭubī in ((Al-Jāmiʾ Li Aḥkām Al-Qurʾān)) 20/44.

(1) **[3466] The assessment of the reliability of the chain of transmitters:**

- Its chain is weak; having: The scriber of al-Layth, who made many mistakes and was oblivious, and Muʾāwiyah ibn Ṣāliḥ had illusions, then there is a break in the chain of transmitters, so the intermediary narrator between Muʾāwiyah and al-Miqdām is unknown.

The authentication of Ḥadīth:

- It was reported by Ibn Abī Ḥātim, as in ((Tafsīr al-Qurʾān al-ʾAẓīm)) by Ibn Kathīr 14/243, and Ibn Mardawayh, as in ((Al-Durr Al-Manthūr)) by As-Suyūṭī 6/583 via Abū Ṣāliḥ, on the authority of Muʾāwiyah, on the authority of those who narrated to him about Al-Miqdām in it.
- Aṭ-Ṭabarī said in ((Jāmiʾ al-Bayān)) 30/177: And the sayings in this regard are similar to what is indicated by the apparent meaning of revelation: the saying of those who said about me that they were the people of lofty pillars; as what is known in the words of the Arabs regarding pillars is the pillars with which the tents are made of wood, and the masts on which the building is carried. However, the people of interpretation stated that His statement, glory be to Him, (the people˹ of Iram—with ˹their˺ great stature) [Qurʾān: 89: 7] is referred to their huge bodies, whereas some said that it denotes the pillars of their tents. As for the mainstay of the building, not many of the people of interpretation referred it to this meaning. And the interpretation of the Qurʾān should be directed to the most commonly usage of its meaning as much as possible.

Ibn ʿAbbās said: It means their height is like pillars.

And the Arabs say to the tall man: baptized.

Muqātil said: The length of one of them was twelve cubits.

Others said: They were called Dhāt al-ʿImād since they were people with tent pillars. they used to roam the Arabian Desert and took their herds to where they could find grassland and rain, then they would return to their homes, but they would not reside in one place.

Al-Kalbī said: Iram refers to the one to whom the lineage of ʿĀd, Thamūd, the people of the Sawād, and the people of the island descend. They would be called: ʿĀd of Iram and Thamūd, then Allah Almighty destroyed ʿĀd and Thamūd, and the people of the Sawād and the island stayed. They were people of pillars, tents. And they had cattle would pasture during spring.

They became familiar with their area as the seasons passed, and they struggled to survive during bad years when seasonal rainfall decreased, at this, they would go back to their homes. They had gardens and plants, and they dwelt in Wādī of al-Qurā, which Allah Almighty said concerning it:

Qur'ān 89: 8 ﴿unmatched in any other land﴾

It was said: They are called Dhāt al-Imād, due to a building that some of them established, so its pillars were erected, and its building was raised.

Al-ʿImād, al-ʿAmad, and al-ʿUmud (pillars) are all plurals of the word ʿAmūd (Pillar).

[3467] Abū al-Qāsim al-Ḥasan ibn Muḥammad ibn al-Ḥasan al-Mufassir informed us: (Abū ʿAbdullah) Muḥammad ibn ʿAbdullah ibn Aḥmad aṣ-Ṣaffār al-Asfhānī informed us: Abū Jaʿfar Aḥmad ibn Mahdī ibn Rustum al-Asfhānī informed us: ʿAbd Allāh ibn Ṣāliḥ al-Misrī related to us: Ibn Lahī'ah related to us.

[3468] Abū al-Qāsim informed us: Abū al-Ḥasan Aḥmad ibn Muḥammad ibn ʿAbdūs aṭ-Ṭarā'ifī [86 / b]: ʿUthmān ibn Saʿīd al-Dārimī: ʿAbdullah ibn Ṣāliḥ: Ibn Lahī'ah, on the authority of Khālid ibn Abī ʿUmrān, on the authority of Wahb ibn Munabbih, that ʿAbdullah ibn Qilābah said:

that he went out in search of his camels that strayed, so while he was in the

deserts of Aden, he came upon a city in those deserts, on which there was a fortress, and around the fort there were many palaces and tall flags, so when he approached it he thought that there was someone in it He asked him about his camel, but he saw none coming it our coming out, so he dismounted from his mount and tied it, drew his sword, and entered through the door of the fort. When he became behind the fort, he found it with two great gates, which he had not seen greater than them, and the two gates were studded with white and red sapphires.

When he saw this, he was so surprised that he opened one of the two doors, and the doors were inlaid with red and white rubies. When he saw this, he was so surprised that that he opened one of the two doors, so he found a city, which no none the like of it, and found out palaces, and above each palace, here are rooms, and above the rooms there are rooms built with gold, silver, pearls, and sapphires.

the doors of these rooms are like the gates of the city, facing each other, all furnished with pearls, and hazels of musk and saffron. when the man saw what he had seen and saw nobody, he was surprised by that, then he looked at the alleys, and there were trees in every alley of them, those trees had fruit, and under the trees there were gushing rivers, their water flowing from silver channels, each channel whiter than the sun. at this, the man said: By the one who sent Muḥammad (P.B.U.H) by truth, Allah Almighty did not create something like this in this world, and this is paradise that Allah Almighty described in His Book [87/a], so he carried with him some of its pearls, and the hazels of musk and saffron, and he could not take off its aquamarine, nor could he take of its rubies. Then he returned to Yemen, so he showed what he had and informed the people of his affairs, and sold some of what he carried, and his affair spread out until the news reached to Mu'āwiyah (Peace be upon him), so he sent for his request until he came to him, so he spoke to him privately and related to him what he had seen. him and narrated to him what he saw, then Mu'awiyah sent to Ka'b al-Aḥbār, and when he came to him, he said to him: O Abu Isḥāq! is there a city of gold and silver in this

world? He said: Yes, I will tell you about it and who built it, but it was built by Shaddād ibn ʿĀd, so as for the city (Iram with pillars), which Allah Almighty described in His Book, the likes of whom had never been created in the land. Muʾāwiyah, may Allah be pleased with him, said: He spoke to me of Its tale. He said: ʿĀd is the first, and ʿĀd is not the people of Hūd, but Hūd, peace be upon him, and the people of Hūd are his descendants. ʿĀd has two sons, Shaddād and Shadīd. ʿĀd perished and both Shaddād and Shadīd ruled over and vanquished the towns and took them by force. Then Shadīd died and Shaddād ruled alone, and the kings of the earth subjected to him. He was fond of reading books. Whenever he passed through mentioning paradise, His soul drove him to build the like of it, outraged against Allah Almighty. So he commanded that the city (Iram with pillars) would be constructed, and he appointed one hundred stewardess on its construction, with each steward a thousand helpers, and he wrote to each king in the world to gather for him what is in his country of jewels, and two hundred and sixty kings were under his leadership, so the stewards left and dispersed in the land to find what they agreed upon until they fell on a great desert pure from the hills, and found running springs there, so they said: This is the description of Iram that [87/b] The king commanded to construct it, so they estimated its width and length, then laid its foundation from the Yemeni onyx and established its building for three hundred years until they finished with it. Shaddād lived seven hundred years, so when they finished of building, he said: Go and make a fortress on it, And put around the fort a thousand palaces, at every palace a thousand flags, in each of those palaces there will be a minister from my ministers, and over every flag there will be a guard, so they went back and worked what he commanded them to do, so he ordered a thousand ministers to prepare for the move to Iram that of the pillars, and he appointed some people to reside on those flags. they took ten years of preparation to set out for it. When they were one day and night away from it, Allah Almighty sent upon all of them an awful cry that destroyed them all, leaving none of them. And a man from the Muslims of your time will enter it, red, and blond, short, with a mole on

his eyebrows and on his neck. He will go out in search for camels for him in those deserts, and the man is with Mu'āwiyah, may Allah be pleased with him. thereupon, Ka'b turned to him and said: This is, by Allah, that man. (1)

Ash-Sha'bī reported on the authority of Daghfal ash-Shaybānī, that Ḥimyar scholars said: When Shaddād ibn 'Ād and those with him perished out of the cry while they were one day away from Iram Dhāt al-'Imād, his son Marthad ibn Shaddād reigned after him, and his father had left him behind in Hadramaout over his kingdom and power. So he commanded that his father be carried from that desert to Hadramaout, and he carried it coated with aloes and camphor, and

(1) **[3467, 3468] The assessment of the reliability of the chain of transmitters:**

- Its chain is weak, and the report is Mawḍū'. It was narrated by the compiler from two paths, in which the compiler's sheikh was denied by al-Ḥākim, and Ibn Lahī'ah had confused after his books were burned, and the scriber of al-Layth made many mistakes, in which he was heedless, and 'Abdullah ibn Qilābah, I did not find him.

The authentication of Ḥadīth:

- Narrated by the compiler, and Ibn Abī Ḥātim, as in ((Tafsīr al-Qur'ān al-'Aẓīm)) by Ibn Kathīr 4/344-345, and mentioned by Zamakhsharī in ((Al-Kashshāf)) 6/369, and Ibn Al-Jawzī in ((Zād Al-Masīr)). 9/112, and al-Qurṭubī in ((Al-Jāmi' li Aḥkām al-Qur'ān)) 47/20, Al-Rāzī in ((Mafātīḥ al-Ghayb)) 167/31, ibn Kathīr in ((Tafsīr al-Qur'ān al-'Aẓīm)) 344/-345, and Ash-Shawkānī in ((Fatḥ al-Qadīr)) 508/4.
- Most of the scholars criticized and denied this story:
- This is what al-Ḥāfiẓ Ibn Kathīr said:
- This story is not properly attributed, even if it is true to that bedouin, he may have made it up, or he was afflicted with a kind of mania and dementia. So he thought that it has a reality on the outside, and this is definitely untrue.
- Al-Ḥāfiẓ Ibn Ḥajar said in ((Takhrīj Al-Kashshāf)) 4/184: The indication of being fabricated is very clear.
- Ash-Shawkānī said:
- This is merely lying and falsehood, and Islam and its people have been afflicted with great calamity like these liars among the imposters who dare to lie, sometimes against the children of Israel, and sometimes against the prophets, and sometimes against the righteous, and sometimes against the Lord of the worlds, and this is multiplied evil increased in abundance due to the leadership of a group of those who had no knowledge of the authenticity of the narration, whether it was weak or subject to classification and interpretation of the Holy Book, so they introduced these fabricated myths, twisted stories, and fabricated myths in the interpretation of the Book of Allah Almighty, so they distorted, changed and altered.

he commanded that a pit was dug for him in a cave [88/a] and he put him in it on a bed of gold, and he placed seventy garments woven with gold bars on him, and he placed a great board of gold at his head and he wrote down:

Consider me, you vain old man

I am Shaddād ibn ʿĀd, the owner of the stronghold

And I am the man of mighty and the valor,

and the crowing dominion

The people of the earth subjugated from out of

fear of my promise and my threat

And I owned the West and the East with strong authority

And thanks to kingdom, great numbers and arms

Then Hūd came and we were in plain error before him

So he called us to accept the rightly guided path

Yet, we disobeyed him and I assembled people from everywhere

A shriek came down from the far horizon

So they came to us like sowing in the midst of a harvested field.

Qurʾān 89: 9 ﴿and Thamûd﴾, refers to Thamūd,

﴿Who carved ˹their homes into˺ the rocks in the ˹Stone˺ Valley﴾,

Meaning, they cut the rocks in the valley.

Aṣ-Ṣakhr refers to the rock, the singular of it is rock. ﴿in the Valley﴾, refers to Wādī al-Qurā.

the biographers said: the first to carve mountains, rocks, and marble were Thamūd, so they build two thousand seven hundred thousand houses, all of them from stones.

Abū Jaʾfar, Abū Hātim, and Warsh affirmed Yāʾ in (Al-Wādī) upon continuing, whereas, Ibn Kathīr according to the narration of al-Bazzī, al-Qawwās and Yaʿqūb affirmed it in both continuation and stopping in accordance with the origin.

However, the other reciters omitted it in both cases as it is the head of a verse.

Qur'ān 89: 10 Allah (may He be glorified and exalted) said:

﴿And the Pharaoh of mighty structures?﴾

The scholars differed over it:

Some of them said: He wanted the soldiers and the crowds who would strengthen his command and secure his kingdom.

Qatādah stated that it was called Dhū al-'Awtād (of mighty structures) as he was stakes, playgrounds and pigs, that Pharaoh used to play under them.

Muḥammad ibn Ka'b is of the view that al-Awtād refers to the well-knit building.

Sa'īd ibn Jubayr said: He used to have beacons for which people would be tortured.

Mujāhid and others said: He used to torture people with stakes, and if he got angry at someone, he would stretch him on the ground and stake his hands and feet and his head on the ground.

[3469] Ibn Fanjawayh informed us: Makhlad ibn Ja'far related to us: Al-Ḥasan ibn 'Alawīyah related to us: Ismā'īl ibn 'Īsá related to us: Isḥāq ibn Bishr related to us, on the authority of Ibn Sam'ān, on the authority of 'Aṭā', that ibn 'Abbās (may Allah be pleased with them both) said: Pharaoh was called the Pharaoh with Al-Awtād because he had a woman, who is the wife of his treasurer Khazbīl ibn Nūḥā'īl, he was a believer and concealed his faith for one hundred years. He met who had met of the companions of Joseph (Peace be upon him).And his wife was the female hairdresser of Pharaoh's daughter.

One day, while she was combing the hair of the daughter of Pharaoh, the comb fell down from her hand, so she said: "Woe to the one who disbelieved in Allah. Hence, the daughter of Pharaoh said: Do you have another god than my father? She said: My God, the God of your father, and the God of the heavens and the earth is the one who has no partner, so she got up and entered upon her father crying, and he asked: What makes you cry [89/a],

so she said: The hairdresser of your treasurer, she claims that your Lord, her Lord, your father's Lord and the Lord of the heaven and the earth is one has not partner. Thereupon, he sent to her and asked her about that, so she answered with affirmative. So he said to her: Woe to you, disbelieve in your God and confess that I am your god, but she refused to do so, so he stretched between four stakes, then he sent upon her snakes and scorpions and said to her disbelieve in Allah, otherwise I will afflict this punishment upon you for two months. She said: By Allah, if you punished me for seventy months, I would not disbelieve in Allah (may He be glorified and exalted).

He said: She had two daughters, so he brought her older daughter and slain her in front of her mother, then she said to her: Disbelieve in Allah, or else I will slay your younger daughter before you, and she was an infant boy who was still being breastfed, who was firmly attached to her mother. and when she was brought near to her, she leant on her breast, and when Pharaoh intended to slay her, it was as if she wavered because of him, hence Allah Almighty made her speak, saying, she was among the four infants who spoke in cradle. She said: O mother, go ahead and do not be grieved as Allah Almighty had set a house in paradise for you, be patient, and you will get to the Almighty's Mercy and His Honor. He said: She was slain and died after a short while and Allah admitted her into Paradises. later, Pharaoh sent in request of her husband Khizabīl, but they did not find him. Then it was said to Pharaoh that he has been seen in some place in so and so mountain, so he sent two men in search of him. When they reached him, while he was praying and three lines of beasts were praying before him. When she saw this, they left. Thereupon, Khizabīl said: O Allah, You know that I concealed my faith for one hundred years and no one appeared to me. Whoever of these two men concealed my affair, so guide him to your religion and give him whatever he would like of this world's pleasure, and whoever of these two men exposed my affair, so hasten his punishment in this world and admit him into Fire in the Hereafter. Then the two men left for Pharaoh, one of them took lesson and believed and the other told Pharaoh about the story in public. Hence, Pharaoh said: Do you have anybody else other than you? "Yes,"

he replied, he said: Who were with you? He said: Such and such man, so he called upon him and asked him: Is what your fellow right? "No," he replied. I have seen nothing of what he said, so Pharaoh gave him lavishly, while the other was killed and crucified.

He said: Pharaoh had married a woman of the most beautiful women of the Children of Israel called: Asia bint Muzāḥim, and she saw what Pharaoh made with the hairdresser, and she said: How can I be patient with what Pharaoh comes, and I am a Muslim while he is an infidel?

While she was thinking about the matter, Pharaoh entered upon her and sat near to her and she said: You are the most evil and wicked of creation. You killed the hairdresser and her children. He said: You may be obsessed with madness that touched her. She said: I am not obsessed with madness, but my Lord, yours and the Lord of the heaven and the earth is one who has no partner. So he tore her clothes into pieces and stated to hit her and sent to her parents. He said to them.

Do you not see the madness that touched the hairdresser touched her? She said: I seek refuge in Allah from that, I am [90/a] I bear witness that my Lord, your Lord, and the Lord of the heavens and the earth is one who has no partner, hence her father said: O Āsiya, are you not the best of the women of the Amalekites, and your husband, the god of the Amalekites? She said: I seek refuge in Allah from that, if what you are saying is right, then tell him to put on me a crown, which the sun in front of him, and the moon behind it, and the planets are around it, so Pharaoh said to them: Get out of me and he extended her between four pegs to torment her, however, Allah Almighty opened for her a door in Paradise to relieve her of what Pharaoh was doing to her. Whereupon, she said:

﴿"My Lord! Build me a house in Paradise near You, deliver me from Pharaoh and his ˹evil˺ doing"﴾, refers to having intercourse of Pharaoh,

﴿"And save me from the wrongdoing people."﴾ [Qur'ān 66: 11]

Thereupon, Allah took out her soul and admitted her to Paradise. (1)

It was said: The stakes here are referred to the stability of its kingdom, the length of its duration, and the severity of its prestige. They were as firm as the stability of pegs on the ground.

Al-Aswad ibn Ya'far composed in this regard:

In the shadow of a King with firm stakes

Qur'ān 89: 11 Allah Almighty said:

﴿They all transgressed throughout the land﴾

Qur'ān 89: 12 ﴿Spreading much corruption there﴾

Qur'ān 89: 13 ﴿So your Lord unleashed on them a scourge of punishment﴾

Meaning, your Lord poured on them different kinds of severe torment.

According to as-Suddī: they had every day a different kind of torment which Allah afflicted upon them.

And it was said: It means the painful torment.

The scholar of semantics (Ahlul Ma'ānī) stated: This is metaphor; because the whip stands for the means of torment, thus, it was used to denote each type of torment.

The poet composed:

Did you not see that Allah showed his religion

And poured into the infidels a whip of torment.

[90/b]Qur'ān 89: 14 Allah Almighty said: ﴿For˹ your Lord is truly vigilant﴾

Ibn 'Abbas said, "He hears and He sees."

This means that He watches over His creation in that which they do, and He will reward them in this life and in the Hereafter based upon what each of

(1) **[3469] The assessment of the reliability of the chain of transmitters:**
- Its chain is Mawḍū', having Isḥāq ibn Bishr, a liar, and Ibn Sam'ān Matrūk.

The authentication of Ḥadīth:
- It was reported by the compiler, and from the route of Al-Baghawī in ((Ma'ālim at-Tanzīl)) 8/420, and Ibn 'Aṭṭiyah indicated in ((Al-Muḥarrar Al-Wajīz)) 5/478 about the story in an exposition.

them strove for.

Muqātil said: People are watched on the Ṣirāṭ, so He will set in observation some angels with cramps and hooks

Aḍ-Ḍaḥāk said: Your Lord is Ever-Watchful for the people of injustice and disobedience.

And it was said: the return of people and their end to His command and His decree.

Al –Ḥasan and ʿIkrimah said: He observes the actions of Adam's children.

It was narrated from Muqātil: That the people will pass by Him.

ʿAṭā ibn Abī Rabāḥ said: No one will miss him.

Yamān said: There is no escape from it.

As-Suddī said: He assigned Fire in their way to destroy them.

Al–Mirṣād (watcher) lexically refers to the way and the plural form of it is Marāṣīd, while the plural of al-Marṣad (observatory): Marāṣid.

Maqsam reported ibn ʿAbbas (may Allah be pleased with them both) as saying: On the bridge of Hell on seven locks, the servant will be asked at the first of them, about the testimony that there is no god but Allah, and if he pronounced it in full, he will pass to the second, then he will be asked about the prayer, so if he performed it completely, he will pass to the third, so he will be asked about the Zakāt, if he performed it in full, he will pass to fasting, if he did t it completely, he will be asked about the fifth, so he will be asked about Ḥajj, if he performed it completely, so he will pass to the sixth, so he will be asked about the ʿUmrah, so if he performed it completely, he will pass to the seventh, so he will be asked about the claims of people against him of blood or money, so if he comes out of it, otherwise, it will be said to him: Look: If he had a voluntary acts of worship, they will complete his deeds. If he finished, he will be taken to Paradise.

Qur'ān 89: 14 Allah Almighty said:

﴿Now, whenever a human being is tested by their Lord through ˹His˺ generosity and blessings﴾,

When Allah Almighty tests man by His bounty and blessing,

﴿So He honored him﴾, with wealth, ﴿And gave him﴾, out of His bounty, so he will say: ﴿My Lord has deservedly honored me!﴾, thus, he keeps boasting of this and rejoiced, and praises His Lord and thanks him.

Qur'ān 89: 15 ﴿Now, whenever a human being is tested by their Lord through ˹His˺ generosity and blessings, they boast, "My Lord has ˹deservedly˺ honoured me!"﴾

Allah (may He be glorified and exalted) said:

﴿As for man, ﴿whenever his Lord tries him﴾ whenever his Lord tests him with wealth, richness or means of living.

﴿By honoring him﴾ by giving him abundant wealth,

﴿And is gracious unto him﴾ and expands for him his means of living,

﴿He says: My Lord honors me﴾ by giving me wealth and means of living.

Qur'ān 89: 16 ﴿But when He tests them by limiting their provision, they protest, "My Lord has ˹undeservedly˺ humiliated me!"﴾

﴿But whenever He tries him﴾, whenever He tests him with poverty

﴿By straitening his means of life﴾, by tightening his means of living,

﴿He says: My Lord humiliated me﴾, by giving me poverty and tightening my means of living.

Qatādah said: How quickly the son of Adam disbelieves!

the majority of reciters read it with Takhfīf (lightening) of Dāl, while Abū Ja'far and ibn 'Āmir recited it with duplication (Tashdīd), they are two tongues. Abū 'Amr used to say: {Qattara and Qaddara} have the same meaning, which is to give someone what is sufficient to him. Had He given him what is sufficient to him, he would not have said: {{My Lord disgraced me}}

Qur'ān 89: 17 ﴿Absolutely not! In fact, you are not ˹even˺ gracious to the orphan﴾,

(But no!) meaning, the matter is not as he claims, neither in this nor in that. For indeed Allah gives wealth to those whom He loves as well as those

whom He does not love. Likewise, He withholds sustenance from those whom He loves and those whom He does not love. The point is that Allah should be obeyed in either circumstance. If one is wealthy, he should thank Allah for that, and if he is poor, he should exercise patience.

Al-Farrā said: the meaning of Allah's saying: {Kallā} is that the matter is not as the man thinks, however, he should praise Allah under all circumstances and in all cases in richness and poverty.

Then he recited: {{ Bal Lā Yukrimūna al-Yatīm}, that is, I have done this to him because he does not honor the orphan.

besides, the reciters differed over this verse: The reciters of al-Baṣrah read it {{Yukrimūna} and all words after it with Yā', while others recited it with Tā'.

Qur'ān 89: 18 ﴿Nor do you urge one another to feed the poor﴾

Abū Ja'far and the reciters of al-Kūfah recited it {Taḥāḍūna}, with Alif and Fatḥah of Tā', whereas ash-Shirāzī reported that al-Kisā'ī recited it with Ḍammah of Tā'. however, the other reciters read it: (Naḥaḍūn) without Alif.

Qur'ān 89: 19 ﴿And you devour ˹others'˺ inheritance greedily﴾, Turāth is referred to inheritance.

﴿Devouring with greed﴾, meaning, however they can get it, whether lawful or forbidden.

Al-Hassan said: He devours his share and the share of others.

And Bakr bin Abdullah said: Al-Lamam: Transgression in inheritance, consuming his inheritance and the inheritance of others.

And Ibn Zayd said: Al-Lamam refers to the one who eats everything he finds, and does not care about whether it is lawful or forbidden? And he eats what he owns and what others own, because they did not give anything of inheritance for women or children, then he recited:

﴿They ask you ˹O Prophet˺ regarding women. Say, "It is Allah Who instructs you regarding them﴾ [Qur'ān 4: 127]

Abu Ubaydah said: Lamamtu mā ʿAlā al-Khawān; if you came to the table

and you have eaten all foods on it.

Qur'ān 89: 20 ﴿And love wealth fervently﴾

meaning; You love money so much, it is said: Jamma al-Mā' fi al-Ḥawḍ (the water gathered in the basin.

Qur'ān 89: 21 ﴿Nay﴾, This is not how the matter should be, then He told about their eagerness for what they had done before when it did not benefit them, so He (may He be glorified and exalted) said:

﴿When the earth is entirely crushed cover over and over﴾, so everything on its surface will be broken.

Qur'ān 89: 22 ﴿And your Lord comes ˹to judge﴾

According to al-Ḥasan: Jā' rabukka (your Lord comes) refers to His command and His decree.

the people of reasoning (Ahlul Ishārah) said: The power of your Lord has appeared, and things have settled, and that the Truth is not described by transferring from one place to another, and how can it be transferred and moved, and He cannot be encompassed by time or place, and no time runs on it, nor the place contains Him; because if time passes over something, times will be missed, and whoever misses something is powerless, and Allah Almighty is impeccable that His attributes contain the natures, or the breasts surround Him.

﴿With angels, rank upon rank﴾.

Qur'ān 89: 23 ﴿And Hell is brought forth on that Day﴾ [92/a].

[3470] Ibn Fanjawayh informed us: Ibn Mājah related to us: Ya'qūb ibn Yūsuf al-Qazwīnī related to us: Al-Qasīm ibn al-Ḥakam related to us: Ubaydullah ibn al-Walīd related to us: Aṭṭiyah relate to us, on the authority of my father Sa'īd (may God be pleased with him) said: When this verse was revealed: {And Hell is brought forth on that Day}: the color of the Messenger of Allah (P.B.U.H) changed and this has appeared on his face to such an extent that his companions felt distressed about that for what they saw of his condition, so some of them went to Alī ibn Abī Tālib (May Allah be pleased with him) and said: O ʿAlī,

something happened that we saw in the face of the Messenger of Allah (P.B.U.H), so ʿAlī came and embraced him from behind, then kissed his shoulders, then said: O Prophet of Allah: May my father and mother be sacrificed for you, what happened today? And what changed you? He said:

((Gabriel, peace be upon him, came, and he recited this verse to me:

{ Enough! When the earth is entirely crushed over and over* and your Lord comes ˹to judge˺ with angels, rank upon rank* and Hell is brought forth on that Day}.

I said: How it will be brought forth? He said:

((Hell will be brought on near that Day and it will have seventy thousand leashes, and each leash will have seventy thousand angels pulling it, so it will wander astray, and if it is left, it will burn the people of the crowd, then I will be exposed to Hell, and it will say: I have nothing to do with you, Oh Muḥammad, Allah has forbidden your flesh to me, so there is no one left except that he will say: Lord (myself, my self), except for Muḥammad (P.B.U.H) who will say: that Muhammad says: Lord, my nation, my nation, then Allah Almighty says to the angels: Do you not see people saying: Lord of my soul, myself, and that Muḥammad says: Lord, my nation, my nation)) [1]

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(1) **[3470] The assessment of the reliability of the chain of transmitters:**

- Its chain is weak; In it Ibn Mājah was not mentioned with Jarḥ or Taʾdīl, and Al-Qāsim ibn Al-Ḥakam is Ṣadūq yahim.
- ʿUbaydullah ibn al-Walīd is Its chain is weak, and al-ʿAwfī made many mistakes and was, and they cursed him.

The authentication of Ḥadīth:

- It was narrated by Al-Wāḥidī in ((Al-Wasīṭ)) 4/485 on the authority of The compiler via Ibn Mājah.
- Narrated by Ibn Mardawayh, as in ((Takhrīj Ḥadīths waʾthār Al-Kashshāf)) by Al-Zaylaʾī 4/206 on the authority of Muḥammad ibn Muḥammad ibn Mālik.
- Both of them: Ibn Mājah and Muḥammad ibn Mālik, on the authority of Yūsuf ibn Yaʾqūb Al-Qazwīnī, on the authority of Al-Qasīm ibn Al-Ḥakam, on the authority of ʿUbayd Allah Al-Waṣāfī, on the authority of ʿAṭīyah, on the authority of Abū Saʾīd in it.
- Az-Zamakhsharī mentioned it in ((Al-Kashshāf)) 6/373, Al-Qurṭubī in ((Al-Jāmiʾ Li Aḥkām Al-Qurʾān)) 20/55-56, and Al-Alūsī in ((Rūḥ Al-Maʾānī)) 30/128.

‘Abdullah bin Mas’ūd, may Allah be pleased with him, and Muqātil commented on this verse: Hell is led by seventy thousand reins, each rein is in the hands of seventy thousand angels, it has its opposite and exhale, until it is set to the left of the Throne.

﴿On that day, man will remember, and how will he remember﴾.

Qur’ān 89: 24 ﴿They will cry, “I wish I had sent forth ˹something good˺ for my ˹true˺ life.”﴾

He will say: “Alas ! Would that I had sent forth for my life for the Hereafter.

Qur’ān 89: 25 ﴿On that Day He will punish ˹them˺ severely, like no other﴾

[92/b] The majority reciters read it with Kasrah of Dhāl and Thā’, on the meaning of (and no one is punished like God’s punishment in this world, and no one is bound as his bonds). However, Al-Kisā’ī and Ya’qūb recited it with Fatḥah of Dhāl and Thā’, on the meaning of (No one is tormented in this world as Allah’s punishment on that day).

Al-Farrā said: It was said this verse was revealed about someone, who is Ummayh ibn Khalf al-Jumaḥī.

Meaning: No one is to be tortured like this unbeliever, and no one is to be bound like him.

Abū ‘Ubayd and Abū Ḥātim chose this recitation.

[3471] Muḥammad ibn Na‘īm informed us: Al-Ḥusayn ibn Ayyūb related to us, ‘Alī ibn ‘Abd al-‘Azīz informed us: Al-Qāsim ibn Sallām related to us: Hushaym related and ‘Abbād ibn ‘Abbād, on the authority of ibn ‘Abbād, Khālid related to us, on the authority of Abū Qilābah, that someone informed him that the prophet (P.B.U.H) recited it

{{Fywm’dh lā y‘dhdhab ‘dhābh aḥad * wa-lā ywthaq wthāqh aḥad}}, that is, with Fatḥah of Dhāl and Thā’. (1)

(1) **[3471] The assessment of the reliability of the chain of transmitters:**
- Its chain is weak duet to interruption between Abū Qilābah and the Messenger of Allah (P.B.U.H). However, the Ḥadīth is authentic through other than this path, as it will come in the authentication of Ḥadīth.

The authentication of Ḥadīth:

And it is narrated that Abu Amr returned at the end of his life to the reading of the Prophet, peace be upon him.

meaning, there is no one more severely punished than those whom Allah punishes for disobeying Him.

[3472] Abū ʿAbdullah ibn Fanjawayh ad-Daynawayrī informed us: Abū Bakr ibn Mālik related to us: ʿAbdullah ibn Aḥmad ibn Ḥanbal related to us: my father related to us, he said: Muḥammad ibn Jaʾfar related to us: Shuʾbah related to me, on the authority of Khālid, on the authority of Abū Qilābah, on the authority of Abu Qilābah, that someone heard the Prophet (P.B.U.H), reciting:

﴿n that Day He will punish ˹them˺ severely, like no other*and bind ˹them˺ tightly, like no other﴾ [Qurʾān 89: 25-26]

Meaning: **((It will be done with him)).** (1)

- It was narrated by the compiler, and An-Naḥḥās in ((Iʾrāb the Qurʾān)) 5/225 from the path of Hāshim, and ʿAbbād ibn ʿAbbād, and Abū Ḥafṣ ad-Dūrī in ((The readings of the Prophet)) (p. 172) from the way of ʿAbbād, and Abū Dāwūd in the book of letters and readings, chapter: (28) (3996).
- The compiler reported it from Shuʾbah, so did Aṭ-Ṭabarī in ((Jāmiʾ al-Bayān)) 30/189 from Khārijah, and Abū Ḥafṣ ad-Dūrī in "The Readings of the Prophet (P.B.U.H)" (P.173), on the authority of ʿAlī ibn ʿĀṣim, Al-Ḥākim in ((Al-Mustadrak)) 280/ī, ((Maʾānī al-Qurān)) by Al-Farrā 3/262 from the path of ʿAbdullah ibn Al-Mubārak, and Al-Wāḥidī in ((Al-Wasīṭ)) 4/486 from the path of Ibn Abī Zāʾidah.
- The seven of them: Hushaym, ʿAbbād, Shuʾbah, Khārijah, ʿAlī ibn ʿĀṣim, Ibn Al-Mubārak, and Ibn Abī Zāʾidah, on the authority of Khālid Al-Ḥadhāʾ, on the authority of Abī Qilābah, on the authority of the one whom the Prophet (P.B.U.H) read to him, so he mentioned it.
- The intermediary narrator between Abū Qilābah and the Messenger of Allah (P.B.U.H)is: Mālik ibn al-Ḥuwayirith, as indicated by al-Ḥākim, and he came explicitly in some of the Ḥadīth paths according to Saʾīd ibn Manṣūr, ʿAbd ibn Ḥamīd, Ibn Mardawayh and Al-Baghawī, as in ((Ad-Durr al-Manthūr)) by As-Suyūṭī 6/588, and Abū Nuʿaym in ((Ḥilyat Al-Awliyāʾ)) 5/362.
- In this regard, it is undoubtedly Saḥīh.

(1) **[3472] The assessment of the reliability of the chain of transmitters:**

- Its chain is weak due to the interruption between Abū Qilābah and the Messenger of Allah (P.B.U.H).

The authentication of Ḥadīth:

- It was narrated by Aḥmad in ((Al-Musnad)) 5/71 (20691), and through the

Qur'ān 89: 27 Allah Almighty said: ﴿O tranquil soul!﴾, that is, the soul that finds comfort to what Allah Almighty promised and believed in what he said.

Mujāhid said: It refers to the penitent soul that sincerely believed that Allah is her Lord and acted in His obedience.

Al-Musayyib said: I heard al-Kalbī and Abū Rawq saying: It refers to those whose faces will be bright while receiving their record of deeds with their right, by then, they will rest assured.

According to al-Ḥasan: It refers to the firmly believing soul, while ʿAṭṭiyah said: It is the soul that is pleased with Allah's decree.

Ḥayyān reported al-Kalbī as saying: It is the soul that will be secured of from Allah's torment.

This is proven by:

[3473] ʿAqīl ibn Muḥammad al-Faqīh informed us that Abū al-Faraj al-Baghdādī al-Qāḍī informed him, on the authority of Muḥammad ibn Jarīr: Khalād ibn Aslam related to us: An-Naḍr informed us, on the authority of Hārūn al-Qarī: Hilāl related to me, that Abī Shaykh al-Hanā'ī said: Ubayy ibn Ka'b (may Allah be pleased with him) recited it: (O safe and tranquil soul). (1)

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compiler's chain of transmission, on the authority of Muḥammad ibn Ja'far.

- Narrated by Abū Dāwūd, Book: Letters and Readings, Chapter: (28) (3996), via Ḥafṣ ibn ʿUmar.
- Both of them: Muḥammad ibn Ja'far, and Ḥafṣ ibn ʿUmar, on the authority of Shu'bah, on the authority of Khālid Al-Hadhā', on the authority of Abū Qilābah, on the authority of someone who heard the Prophet (P.B.U.H), reading and mentioned it.
- The Ḥadīth was graded weak by Sheikh Al-Albānī in "Ḍa'īf Abī Dāwūd" (p. 322) (3996-3997).

(1) **[3473] The assessment of the reliability of the chain of transmitters:**

- Its men are trustworthy, except for The compiler's sheikh and Hilāl; I did not find both of them.

The authentication of Ḥadīth:

- It was reported by Aṭ-Ṭabarī in ((Jāmi' Al-Bayān)) 30/191, and the compiler transmitted it via Khallād ibn Aslam, on the authority of Al-Naḍr, on the authority of Hārūn, on the authority of Hilāl, on the authority of the father of ash-sheikh, on the authority of my father, so he mentioned it.

[3474] Abū Muḥammad Shaybah ibn Abī Aḥmad al-Shuʿaybī informed us: My father related to me: Muḥammad ibn Isḥāq al-Sarrāj related to us: Sawwār ibn ʿAbd Allāh related to us: Al-Muʿtamir ibn Sulaymān related to us, on the authority of Ibrāhīm ibn Nāfiʿ, on the authority of Ibn Abī Najīḥ, that Mujāhid commented on Allah's statement: ﴿O tranquil soul!﴾ as saying: It refers to the soul is pleased with Allah's decree which had known that what has come to you could not miss you, and that what has missed you could not come to you. (1)

Ibn Kaysān said: It means the sincere soul.

according to ibn ʿAṭāʾ: It is the soul that has knowledge of Allah, which could stand to be away of Him a twinkling of an eye.

It was said: This soul finds comfort in the remembrance of Allah, as He Almighty stated:

﴿Those who believe and whose hearts find comfort in the remembrance of Allah﴾ [Qurʾān 13: 28]

According to another view: It refers to the puts trust on Allah, resting assured with what Allah guaranteed for her of provision.

Qurʾān 89: 28

﴿Return to your Lord﴾, the scholars differed over the interpretation of

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- It was mentioned by Ibn Khalawiyeh in ((Mukhtaṣar fī Shawādh the Qurʾān)) (p. 174), Al-Mawardī in ((An-Nukat wal ʿUyūn)) 6/272, Az-Zamakhsharī in ((Al-Kashshāf)) 6/374, and Ibn ʿAṭṭiyah in ((Al-Muḥarrar Al-Wajīz)) 5/ 482, and Al-Qurṭubī in ((Al-Jāmiʾ Li Aḥkām Al-Qurʾān)) 20/57. It is an irregular recitation.

(1) **[3474] The assessment of the reliability of the chain of transmitters:**

- It contains who was not mentioned with Jarḥ or Taʾdīl.

The authentication of Ḥadīth:

- Al-Wāḥidī reported it in ((Al-Wasīṭ)) 4/487 via Muḥammad ibn Ḥātim.
- Both of them: Al-Muʿtamir and Muḥammad Ibn Ḥātim, on the authority of Ibrāhīm Ibn Ismāʾīl Al-Makkī, on the authority of Ibn Abī Nājih, on the authority of Mujāhid.
- Similarly, Aṭ-Ṭabarī reported it in ((Jāmiʾ Al-Bayān)) 30/190, and As-Suyūṭī attributed it in ((Ad-Durr al-Manthūr)) 6/589 to Saʾīd ibn Manṣūr, Al-Firyābī, ʿAbd ibn Ḥamīd, Ibn Al-Mundhir, and Ibn Abī Ḥātim also, from paths, from Mujāhid, briefly, in a similar manner.

this verse and the time of this saying:

some people stated that it will be said upon death

﴿Return to your Lord﴾, who is Allah Almighty.

[3475] Al-Ḥusayn ibn Muḥammad ibn al-Ḥusayn al-Daynawayrī informed us: ʿUbaydullah ibn ʿAbdullah ibn Abī Samrah al-Baghawī related to us: Muḥammad ibn Sahl al-ʿAskarī related to us: Al-ʿUṭāridī related to us: My father related to me: Qays ibn al-Rabīʿ related to me, on the authority of Ismāʿīl, that Abī Ṣāliḥ commented on Allah's statement, (may He be glorified and exalted),

﴿Return to your Lord, well pleased with Him and well pleasing to Him﴾ as saying: This will be when it leaves the world, but on the Day of Resurrection, it will be said:

﴿Join My servants﴾, and ﴿And enter My Paradise﴾. (1)

[3476] Ibn Fanjawayh informed us: ʿUbaydullah () ibn Muḥammad ibn Shanabah related to us: Al-Firyābī related to us: Aḥmad ibn Khālid related to us: Rawḥ ibn Ubādah related to us: Zuhayr ibn Muḥammad related to us: Zayd ibn Aslam related to us, on the authority of ʿAbd al-Raḥmān ibn al-Baylamanī, on the authority of ʿAbdullah ibn ʿAmr ibn al-ʿĀṣ (may Allah be pleased with them both) said:

"When the believer is dying, the angels of mercy come to him with white silk and say: Come out content and with the pleasure of Allah upon you to the mercy of Allah, fragrance and a Lord Who is not angry; So it comes out like the best fragrance of musk. They pass him from one to another until they bring him to the gate of heaven, where they say: ʿ; How good is this fragrance that has come to you from the

(1) **[3475] The assessment of the reliability of the chain of transmitters:**
- Its chain is weak; Al-ʿAtāridī and His father both are weak, and Ismāʿīl is Ṣadūq yahim.

The authentication of Ḥadīth:
- Aṭ-Ṭabarī reported it in ((Jāmiʿ al-Bayān)) 30/191-192, via Sufyān.
- Both of them: Qays and Sufyān, on the authority of Ismāʿīl ibn Abī Khālid, on the authority of Abī Ṣāliḥ.
- It was also reported by: Ibn Al-Mundhir and Ibn Abī Ḥātim, as in ((Ad-Durr al-Manthūr)) by As-Suyūṭī 6/590.
- It was mentioned by Al-Baghawī in "Maʿālim at-Tanzīl" 8/424, Al-Qurṭubī in "Al-Jāmiʿ Li Aḥkām Al-Qurʾān" 20/58, and Ibn Al-Jawzī in "Zād Al-Masir" 9/123.

Earth! Then the souls of the believers come to him and they rejoice more over him than any one of you rejoices when his absent loved one comes to him. They ask him: 'What happened to so-and-so, what happened to so-and-so?' They say: 'Let him be, for he was in the hardship of the world. When he says, 'Did he not come here?' They say: 'He was taken to the pit (of Hell).' Come out discontent, subject of Divine wrath, to the punishment of Allah, the Mighty and Sublime; So it comes out like the foulest stench of a corpse. They bring him to the gates of the Earth, where they say: 'How foul is this stench!' Then they bring him to the souls of the disbelievers." (1)

[3477] Ibn Fanjawayh informed us: Ibn Ḥamdān related to us: [94 / U] al-Masūḥī related to us: Muḥammad ibn al-'Alā' al-Ḥanafī related to us: Ibn Yamān related to us, on the authority of Ash'ash, on the authority of Ja'far that Sa'īd said: A man recited at the Messenger of Allah: {O tranquil soul!}, so Abū Bakr aṣ-Ṣiddīq (may Allah be pleased with him) said:

"O Messenger of Allah! There is nothing better than this!' The Prophet (P.B.U.H) then replied,

(This will indeed be said to you). (2)

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(1) **[3476] The assessment of the reliability of the chain of transmitters:**

- Its chain is weak, including Ibn Al-Baylamanī, who is weak. And Zuhayr is differed on due to the non-straightforward narration of the people of the Levant from him, and Ibn Shanabah was not mentioned with Jarḥ or Ta'dīl.

The authentication of Ḥadīth:

- It was narrated by 'Abd-Razzāq in ((Al-Muṣannaf)) 3/564- 567 (6702), and Hanād ibn al-Sari in ((Az-Zuhd)) 1/205, and 'Abd ibn Ḥamīd in his ((Tafsīr)), and aṭ-Ṭabarānī in ((Al-Mu'jam al-Kabīr)) with a chain of transmission, whose men are trustworthy, as in ((Sharḥ aṣ-Ṣudūr fī Ḥāl al-Mawtá wal Qubūr)) (p. 88).
- Al-Haythamī said in ((Majma`` Al-Zawā'id)) 2/330-331: Aṭ-Ṭabarānī narrated it in ((Al-Mu`jam Al-Kabīr)) and its men are trustworthy.
- It was mentioned by Al-Wāḥidī in ((Al-Wasīṭ)) 4/487, Al-Baghawī in ((Ma'ālim At-Tanzīl)) 8/424, and Al-Qurṭubī in ((Al-Jāmi' Li Aḥkām Al-Qur'ān)) 20/58.

(2) **[3477] The assessment of the reliability of the chain of transmitters:**

- Its chain is weak, Mursal; Sa'īd ibn Jubayr: a follower who did not meet the Messenger of Allah (P.B.U.H) and Ja'far ibn Abī al-Mughīrah: He is Ṣadūq yahim, and Yaḥyá ibn Yamān: He is Ṣadūq yet made many mistakes.

The authentication of Ḥadīth:

- It was narrated by Aṭ-Ṭabarī in ((Jāmi' al-Bayān)) 30/191, and by Ibn Abī Ḥātim as

[3478] Ibn Fanjawayh informed us: Aḥmad ibn Muḥammad ibn Ya'qūb al-Quṣarī related to us: Ismā'īl ibn Muḥammad ibn Ismā'īl related to us in Baghdad: Al-Ḥasan ibn 'Arafah related to us: Marwān ibn Shujā' al-Jazarī related to us.

[3479] Ibn Fanjawayh informed us: ('Ubaydullah ibn Muḥammad ibn Shanabah related to us: Muḥammad ibn 'Alī ibn Sālim related to us: Aḥmad ibn Manī' related to us: Marwān reported to us, on the authority of Sālim Al-Afṭas, that Sa'ī d ibn Jubayr said: ibn 'Abbās (may Allah be pleased with him) died in at-Tā'īf, so a bird, the like of it we had never seen, and enter his corps, then it was not seen coming out of it. When he was buried, the verse has been recited on the brink of the grave, and the one who recited was not been known:

﴿ ⌜Allah will say to the righteous,⌝ "O tranquil soul! *Return to your Lord, well pleased ⌜with Him⌝ and well pleasing ⌜to Him⌝.* So join My servants,*and enter My Paradise."﴾ [Qur'ān 89: 28-30] (1)

others said: this will be said upon resurrection: {Return to your Lord},

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with Ibn Kathīr in ((Tafsīr al-Qur'ān al-'Aẓīm)) 14/350-351, and on the authority of Al-Wāḥidī in ((Al-Wasīṭ)) 4/487 via Ibn Yamān.

- In addition, it was narrated by Ibn Abī Ḥātim, as it is with Ibn Kathīr in ((Tafsīr al-Qur'ān al-'Aẓīm)) 4/351 from the path of 'Abdullah ad-Dushtakī.
- Both of them: Ibn Yamān, and ad-Dushtakī, on the authority of Ash'ath ibn Isḥāq, on the authority of Ja'far ibn Abī Al-Mughīrah, on the authority of Sa'īd.
- Al-Hafiz Ibn Kathīr said in ((Tafsīr al-Qur'ān al-'Aẓīm)) 4/351: This is a good mursal.
- Narrated by 'Abd ibn Ḥamīd, Abū Nu'aym in ((Ḥilyat Al-Awliyā')), and Ibn Mardawayh, as in ((Ad-Durr al-Manthūr)) by As-Suyūṭī 6/588.

(1) **[3478, 3479] The assessment of the reliability of the chain of transmitters:**

- Its chain is weak, the compiler narrated it from two paths, and it relies on Marwān, who is Ṣadūq yahim. It also contains those about whom no Jarḥ or Ta'dīl was raised.

The authentication of Ḥadīth:

- It was reported by Ibn Abī Ḥātim, as it is with Ibn Kathīr, in ((Tafsīr al-Qur'ān al-'Aẓīm)) 4/351 from the path of Al-Ḥasan ibn 'Arafah. In addition, Al-Wāḥidī narrated it in ((Al-Wasīṭ)) 4/487 from the way of Aḥmad ibn Manī`, and it was narrated by aṭ-Ṭabarānī in ((al-Mu`jam al-Kabīr))

that is your body, where Allah Almighty commands the spirits to return to the bodies.

ʿIkrimah, ʿAtāʾ, aḍ-Ḍaḥāk held this view; likewise, it is the narration of al-ʿAwfī on the authority of ibn ʿAbbās (may Allah be pleased with them both)

this interpretation is affirmed by:

[3480] Muḥammad ibn Naʿīm informed us: Al-Ḥusayn ibn Ayyūb related to us: ʿAlī ibn ʿAbd al-ʿAzīz related to us: Al-Qāsim ibn Sallām related to us: Ḥajjāj related to us, on the authority of Hārūn, on the authority of Abān ibn Abī ʿAyyāsh, on the authority of Sulaymān ibn Qattah, that Ibn ʿAbbās (may Allah be pleased with them both) recited: (So join My servant) in singular form. (1)

according to al-Ḥasan: It means: Return to the reward of your Lord and His dignity.

Ibn Kaysān commented on His statement: {Return to your Lord} as saying: Return to your matches of the righteous servants of your Lord.

some of the scholars of inference (Ahlul Ishārah) stated that it "O tranquil soul!" refers to those who were assured at this world.

﴿return﴾ to Allah be leaving the world and returning to Allah Almighty is moving to the bath of the Hereafter.

{Well pleased with Him}, that is, with what Allah prepared for him of

(1) **[3480] The assessment of the reliability of the chain of transmitters:**
- Its chain is extremely weak, including ʿAbān ibn Abī ʿAyyāsh, Matrūk.

The authentication of Ḥadīth:
- It was reported by Aṭ-Ṭabarī in ((Jāmiʾ al-Bayān)) 30/192 on the authority of Aḥmad ibn Yusuf.
- Both of them: ʿAlī and Aḥmad, on the authority of Al-Qāsim Ibn Salām, on the authority of Ḥajjāj, on the authority of Hārūn, on the authority of Abān Ibn Abī ʿAyyāsh, on the authority of Suleiman Ibn Qaṭṭah, on the authority of Ibn ʿAbbās that he read it and mentioned it.
- The recitation was mentioned by Ibn Khalawiyeh in ((Mukhtaṣar fī Shawādh Qurʾān)) (p. 174), Ibn Jinnī in ((Al-Muḥtasib)) 20/360, An-Naḥḥās in ((Iʾrāb al-Qurʾān)) 5/226, and Al-Qurṭubī in ((Al-Jāmiʾ Li Aḥkām Al-Qurʾān)) 20/58, and ad-Dimiyaṭī in ((Itḥāf Fuḍalāʾ al-Bashar)) 2/609, which is Ghayr Mutawātir (inconsecutive) recitation.

reward. {And well pleasing to Him}, meaning: Allah is pleased with him.

Qur'ān 89: 29 ﴿So join My servants﴾ some scholars said: Join with my servants.

Qur'ān 89: 30 ﴿And enter My Paradise﴾.

Fī here has the meaning of Ma'a, and there is anastrophe in the verse, this is what Muqātil, al-Quraẓī and Abū 'Ubaydah supported. It is similar to Almighty's statement:

﴿Admit me, by Your mercy, into ˹the company of˺ Your righteous servants."﴾ [Qur'ān 27: 19]

that is, in the company of the Prophets (Peace be upon them) in Paradise.

Al-Akhfash said: It means: Enter in my party.

[3481] Ibn Fanjawayh informed us: Mūsá ibn Muḥammad related to us: al-Ḥasan ibn 'Alawīyah related to us: Ismā'īl ibn 'Īsá related to us: Al-Musayyib related to us: Ibrāhīm related to us, on the authority of Ṣāliḥ ibn Ḥayyān, that Ibn Buraydah commented on this verse:

{Allah will say to the righteous,˹ "O tranquil soul!}, as saying: It was revealed about the soul of Ḥamzah ibn 'Abdul Muṭṭalib (may Allah be pleased with him), when he was martyred on the day of Uḥud, then his soul is still at the Lord of the worlds, then Allah his spirit in the crops of green birds, honored and dignified at Him, until Allah (may He be glorified and exalted) brings it back to Ḥamzah (may Allah be pleased with Him), in calmness, quietness and honor. (1)

(1) **[3481] The assessment of the reliability of the chain of transmitters:**
- Its chain is very weak, including al-Musayyib who is Matrūk, and Ṣāliḥ is weak, and Mūsá ibn Muḥammad, I did not find him.

The authentication of Ḥadīth:
- It was reported by Ibn Al-Mundhir and Ibn Abī Ḥātim, as in ((Ad-Durr al-Manthūr)) by As-Suyūṭī 6/589 on the authority of Buraydah Al-Aslamī.
- the saying was mentioned by As-Sama'ānī in ((Tafsīr al-Qurān)) 6/223, and Al-Mawardī in ((An-Nukat wal 'Uyūn)) 6/273 on the authority of Buraydah, and Az-Zamakhsharī in ((Al-Kashshāf)) 6/374 and he did not attribute it, and Al-Qurṭubī

It was said: This verse was revealed about Khabīb in ʿAdī (may Allah be pleased with him) whom the people of Mecca crucified, and directed his face to Medina. At this, he said: O Allah, if what you have is good for me, then turn my face toward your Qiblah, accordingly, Allah (Almighty) turned his face toward the Qiblah, and no one could change his face. the ruling of the verse is general for all steadfast believers.

in ((Al-Jāmiʾ Li Aḥkām Al-Qurʾān)) 20/58 He said: ʿAbdullah ibn Buraydah narrated on the authority of his father, so he mentioned him, and Ibn Al-Jawzī in ((Zād Al-Masīr)) 9/123 on the authority of Buraydah..

Surah Al-Balad (the town)

Surat Al-Balad (the town) was revealed in Mecca; it consists of three hundred and twenty letters, eighty-two words, and twenty verses.

[3482] Nāqil ibn Raqīm ibn Aḥmad ibn ʻAbdul-Jabbār informed us, I am Muḥammad ibn ʻAbdullah ibn Aḥmad ibn Muḥammad al-Ṣaffār related to us, ʻAmr ibn Muḥammad related to us, Asbāt ibn ʻAlyas' related to us, Yaḥyā ibn ʻAbdullah as-Sulamī related to us, Abū ʻIṣmah Nūḥ ibn Abī Maryam, on the authority of ʻAlī ibn Zayd, on the authority of Zirr bin Ḥubaysh, that Ubayy bin Ka'b: The Messenger of Allah (P.B.U.H) said: **((Whoever recites surah Al-Balad, Allah will give him safety of His wrath on the Day of Resurrection)).** (1)

Qur'ān 90: 1 Allah (may He be glorified and exalted) said:

﴿I do swear by this city ˹of Mecca﴾,

I swear by this city, in reference to Mecca.

Qur'ān 90: 2 ﴿Even though you ˹O Prophet˺ are subject to abuse in this city﴾

Allah has made lawful for you in this city that which he did not make lawful to anyone else before or after you.

It is also said that the verse means: You are excused regarding that which you do in this city. You can do whatever you want of killing and taking captives, that is, Allah Almighty made Mecca lawful to His Prophet (P.B.U.H) on the day of the conquest of Mecca, so he fought and killed; he made lawful whatever he willed; and made unlawful whatever he willed. Thereupon, he killed ibn Khatal while he was clung to the curtains of the Ka'bah, and so did with Maqīs ibn Sabābah, and others. Then he said: ((whoever enters the house of Abū Sufyān, will be safe)). so

(1) **[3482] The assessment of the reliability of the chain of transmitters:**
- It is Mawḍū', in which Ibn Abī Maryam is a liar, and Ibn Jud'ān is weak. Its chain contains someone whom I could not find.

The authentication of Ḥadīth:
- It was previously authenticated.

He deem it violable the blood of ibn Khatal and his fellows, while he deemed it inviolable the house of Abū Sufyān, then he (P.B.U.H) said:

((On the Day of the Conquest of Mecca, Allah's Messenger (P.B.U.H) said, "Allah has made this town a sanctuary. Its thorny bushes should not be cut, its game should not be chased, and its fallen things should not be picked up except by one who would announce it publicly."

Therefore, al-ʿAbbās (may Allah be pleased with him) said:

"Except Idkhair, for we use it for our raves and houses." Whereupon, the Messenger of Allah (P.B.U.H) said: **"Except Idhkhir."**

Shuraḥbīl ibn Saʾd commented on this verse:

﴿Even though you ˹O Prophet˺ are subject to abuse in this city﴾:

the idolaters prohibited to kill the game or to cut off a tree therein, however, they deemed it permissible to expel you and kill you.

Qurʾān 90: 3 ﴿And by every parent and ˹their˺ child!﴾

ʿIkrimah said and Saʾīd ibn Jubayr said: Al-Wālid refers to the one who begets, while {wamā wald} refers to the barren who has no child, we have reported it from ibn ʿAbbās (may Allah be pleased with them both}.

Based on this view, Mā will be used in negative, but it is far away and it is not valid except with an implicit pronoun.

ʿAṭiyyah stated that it refers to the father and the child.

Mujāhid, aḍ-Ḍaḥāk, and Abū Ṣāliḥ said: {the father} here is referred to Adam, while the {that which he begot} is referred to Adam's children.

[3483] Ibn Fanjawayh informed us, Māhān ibn ʿAlī related to us, on the authority of ʿAbdullah ibn al-Walīd al-ʿUkbarī, Muḥammad ibn Mūsá al-Ḥarashī related to us, Jaʿfar ibn Sulaymān related to us: I heard Abū ʿUmrān reciting {wa-wālid wa-mā walad } and said it refers to: Ibrāhīm and what he begot. (1)

(1) **[3483] The assessment of the reliability of the chain of transmitters:**
- Its chain is weak, including Muḥammad al-Harashī who is Layyin. It also contains those I did not find.

Qur'ān 90: 4 ﴿Indeed, We have created humankind in ˹constant˺ struggle﴾, It means hardship as stated by al-Wālibī on the authority of ibn ʿAbbās (may Allah be pleased with them both.

It is reported from Al-Hasan that he said, "Enduring the hardships of the world by life and the severity of the Hereafter."

Qatādah: Kabad means hardship, that is, man all the time suffers the affairs of this world and the Hereafter, while Sa'īd ibn Jubayr: "in difficulty," and also on the authority of Al-Hassan: He suffers gratitude in prosperity, and patience in adversity, so he does not devoid of them.

ʿAṭā reported from ibn ʿAbbās (may Allah be pleased with them both) that he said: He suffers the severity of his creation, his pregnancy, birth, suckling, weaning, his sustenance, his life, and his death.

Amr ibn Dinār reported him as saying: He suffers during the sprouting of his teeth.

Yamān said: Allah Almighty did not creation a creature who suffers hardships like humans, although he is the weakest of all creatures.

according to Sa'īd ibn Jubayr: His livelihood is in hardship.

ibn Kaysān said: Al-Mukābadah is to suffer in doing something; and this term literally refers to severity.

Labīd composed:

Oh eye! Why did you cry in Arbada

when we rose up and the opponents stood up in in severity.

Mujāhid, Ibrāhīm, ʿIkrimah, ʿAbdullah ibn Shaddād, ʿAttiyah, ad-Ḍaḥāk, and Abū Ṣāliḥ, may Allah have mercy on them, said: It means upright, standing, straight in stature. This is the narration of Maqsam on the authority

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The authentication of Ḥadīth:

- It was reported by Aṭ-Ṭabarī in ((Jāmiʾ al-Bayān)) 30/196, he said: Muḥammad ibn Mūsá al-Harashī narrated it to me, and As-Suyūṭī attributed it in ((Ad-Durr al-Manthūr)) 6/593 to Ibn Abī Ḥātim.

of Ibn Abbas (may Allah be pleased with them both) who said: Everything was created on the earth was walking on four, except for man, he was created erect, standing on two legs.

Muqātil said: It means ‘”in strength”

It was revealed about Abū al-Ashudayn, whose name was Usayd ibn Khalaf ibn Usayd ibn Khalaf, and he was able-bodied and strong.

And it is said: It is the severity of commands and prohibitions, reward and punishment.

Ibn Zayd said commented on the verse ﴿We have created man﴾ as saying: It refers to Adam, peace be upon him. ﴿In Kabad﴾ that is: in the middle of the sky, this had occurred when Adam was raised to Paradise.

Abū Bakr al-Warrāq stated: He does not attain all his desires.

Khaṣīf said: in suffering and hardship, and the transfer of one case to another, a sperm. Then then a clot, then a lump of flesh, until his creation perfected.

Ibn Kaysān said: His head is erecting as long as he is in his mother’s womb, erecting his head as long as he is in his mother’s womb, his head is opposite his mother’s head, and his legs are opposite his mother’s feet, so if Allah Almighty permits him to be taken out, his head will turn to his mother’s feet, and it was said: bold-hearted, coarse-hearted, despite the fact that he is a weak creature his humiliated material.

Ja’far said it means he was created in trial and tribulation, whereas Ibn Atā said: He was created in darkness and ignorance, Muḥammad ibn Alī al-Tirmidhī: “preoccupied with what does not concern him.”

Qur’ān 90: 5 ﴿Does he think that never will anyone overcome him?﴾

It refers to Abū al-Ashudayn, because he was so strong

{That never will anyone overcome him?}, refers to Allah Almighty.

And it was said: He is al-Walīd ibn al-Mughirah, narrated by Abū Aḍ-Ḍuḥā on the authority of Ibn ‘Abbās (may Allah be pleased with them both).

Qur’ān 90: 6 ﴿He says, “I have spent wealth in abundance.”﴾

He said: I have spent a lot of money in the enmity of Muḥammad (P.B.U.H).

Muqātil said: It was revealed about Al-Ḥārith ibn ʻĀmir ibn Nawfal ibn ʻAbd Manāf, where is he committed a sin, so he asked the Messenger of Allah (P.B.U.H) so he asked him to expiate for it. However, he said: My money has gone into expenses and expiations, since I entered the religion of Muḥammad (P.B.U.H).

Besides, the reciters differed in his saying: {Lubadā}, so Abu Ja'far recited it b duplication of Bā' as the plural of Labīd, like: Rākī' and Rukka'.

However, Mujāhid recited it with Ḍammah of Lām and Takhfīf of Bā', such as when you say: Amr Nukur (a bad thing) and Rajul Junub (the man who did intercourse), whereas the other reciters read it with Ḍammah of Lām and Fatḥah and lightening of Bā', and it has two sides:

One of them: to be in the plural of Libdah, while the other is in singular form, such as: Qutham and Ḥutam and it is not modified.

Qur'ān 90: 6 ﴿Does he think that no one has seen him?﴾

It refers to Allah Almighty or Muḥammad (P.B.U.H) so that he knows what he spent. And he was a liar where he did not spend all of what he said.

Sa'īd ibn Jubayr and Qatādah said: Does he think that no one does not see him? He asks him about this money, where did he earn it from, and where did he spend it.

[3484] Ibn Fanjawayh al-Ḥāfiz informed us: Umar ibn Aḥmād ibn al-Qāsim al-Nahawndī related to us, al-Haytham ibn Khalaf al-Dūrī related to us, Aḥmād ibn Muḥammad ibn Yazīd ibn Sulaym, the freed slave related to us, Ḥusayn ibn al-Ḥasan related to us, that is, al-Ashqar related to us, Hāshim ibn Bashīr, on the authority of Abū Hāshim, on the authority of Mujāhid, that Ibn ʻAbbās (may Allah be pleased with them both) reported the Messenger of Allah (P.B.U.H) as saying:

"Man's feet will not move on the Day of Resurrection before he is asked about his life, how did he consume it, his knowledge, what did he do with it, his wealth, how did he earn it and how did he dispose of it, and about his body, how did he wear it out."

Ibn Kharjah said: I have not this Ḥadīth except from Al-Haytham. (1)

(1) **[3484] The assessment of the reliability of the chain of transmitters:**

- Its chain is extremely weak, containing al-Nahawndī who used to narrate al-Mawḍu'āt. Al-Haythamī said in ((Majma'` al-Zawā'id)) 10/346: It contains Husayn ibn al-Ḥasan al-Ashqar, and he is very weak, and Ibn Ḥibbān authenticated him even though he insulted the predecessors.
- I say: Perhaps his extremism in Shiism is what prompted him to add: And about our love to Ahlul Bayt.
- Al-Albānī said in ((Silsilat al-Ahādīth al-Ḍa'īfah)) (1922): This wording is invalid, and its chain of transmission includes Hushaym ibn Bashir. He is Mudallis, and he made 'an'anah.

The authentication of Ḥadīth:

- With this wording, Aṭ-Ṭabarānī reported it in ((Al-Mu'jam Al-Kabīr)) 11/102 (11177), he said: Al-Haytham ibn Khalaf Ad-Dūrī narrated it to us. He also narrated it in ((Al-Mu'jam Al-Awsaṭ)) 9/155 (9406) with the same chain of transmitters, and he said: No one narrated this Ḥadīth from Abū Hāshim except Hushaym, nor from Hushaym except Ḥusayn ibn Al-Ḥasan. Furthermore, Al-Haythamī said about it Ḥusayn ibn Al-Ḥasan Al-Ashqar, and he is very weak and Ibn Ḥibbān authenticated him although he insulted the predecessors ((Majma' az-Zawā'id wa Manba' al-Fawā'id)) 346/10.
- Al-Albānī stated in ((Silsilat al-Ahādīth al-Ḍa'īfah)) (1922): Its chain contains Hushaym ibn Bashīr and he made 'an'anah.
- the Ḥadīth without addition: And about our love, the Ahlul Bayt. Ṣaḥīḥ lighayrih (Ṣaḥīḥ) by virtue of another Ḥadīth, it was reported in several ways.
- First: The Ḥadīth of Abī Barzah, Naḍlah ibn 'Ubayd Al-Aslamī, narrated by At-Tirmidhī in the book "The Characteristic of Resurrection, al-Raqā'iq and Al-Wara'", chapter: On Resurrection (2417) and he said: This is a Ḥasan and Ṣaḥīḥ Ḥadīth. Moreover, Ad-Dārimī in the introduction of his (Sunan)), likewise, Abū Ya'lá narrated it in his ((Musnad))13/428 (7434) (7434).
- Secondly: The Ḥadīth of 'Abdullah ibn Mas'ūd, may Allah be pleased with him, narrated by At-Tirmidhī in the book "The Characteristic of Resurrection, Al-Raqā'iq and Wara' (abstinence)" in the chapter: On Resurrection (2416). .
- It was reported by Abū Ya'lá in ((Musnad)) 9/178 (5271), Aṭ-Ṭabarānī in ((Al-Mu'jam Al-Ṣaghīr)) 2/49, and Ibn 'Uday in ((Al-Kāmil)) 3/220, and Al-Mundhirī said: This Ḥadīth is Ḥasan in follow-up, if It was added to what preceded it, meaning the Ḥadīth of Abū Barzah 1/125.
- Third: The Ḥadīth of Mu'ādh ibn Jabal is attributed to him. It was narrated by aṭ-Ṭabarānī in ((Al-Mu'jam Al-Kabīr)) 20/60 (111), and Al-Khatīb in ((Tārīkh Baghdad)) 11/441, and on his authority as Mawqūf.
- Fourth: The Ḥadīth of Anas ibn Mālik, reported by Al-Khaṭīb in ((Tārīkh Baghdad)) 8/44, and Ibn Al-Jawzī in ((Al-'Ilal al-Mutanāhiyah)) 2/435 (1533) and he said: This Ḥadīth is

[3485] Al-Ḥusayn ibn Muḥammad al-Daynawayrī informed us, Abū al-Ḥasan ʿAlī ibn Hārūn ibn Muḥammad related to us, Mūsá ibn Hārūn ibn ʿAbd Allāh related to us, Abū al-Rabīʿ al-Zahrānī related to us Naʿīm ibn Maysarah related to us, ʿAbd al-ʿAzīz ibn ʿUmar ibn ʿAbd al-ʿAzīz informed me, a man from Banū ʿĀmir informed me, that his father said: I have prayed behind the Prophet (P.B.U.H), so I heard him reciting:

﴿Ayḥsb an lan yiqdar ʿalayhi aḥad * ayḥsb an lam yrahu aḥd﴾ with Kasrah of Sīn. (1)

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not Ṣaḥīḥ from the Messenger of Allah, and the blemish in it is Ḥusayn Al-Balkhī .

- Al-Khaṭīb said in ((Tārīkh Baghdad)) 8/44: He was not trustworthy, he narrated a copy on the authority of Yazīd ibn Hārūn on the authority of Ḥāmid, on the authority of Anas, most of which is Mawḍū' (the previous place).
- The Ḥadīth in all of these ways - with the exception of the Ḥadīth of Anas ibn Mālik - is Ṣaḥīḥ, and it was authenticated by At-Tirmidhī, and al-Mundhirī graded it Ḥasan as previously mentioned, and Al-Albānī graded it authentic in ((Silsilat al-Aḥādīth aṣ-Ṣāḥīḥah)) (946).

(1) [3485] The assessment of the reliability of the chain of transmitters:

- Its chain is weak ʿAbdul ʿAzīz ibn ʿUmar makes mistakes, and his sheikh is unknown.

The authentication of Ḥadīth:

- It was reported by Ibn Qāni' in ((Mu'jam Aṣ-Ṣaḥābah)) 3/9, saying: Ya'qūb ibn Yūsuf Al-Maṭwa'ī narrated to us, Abū Al-Rabīʿ Az-Zahrānī narrated to us, ʿAbdul ʿAzīz ibn ʿUmar ibn ʿAbdul ʿAzīz told us about it.
- Ibn Ḥajar attributed it in ((Al-Maṭālib al-ʿĀliyyah)) 4/181 (3789) to Abū Ya'lá, he said: Abū Al-Rabīʿ Az-Zahrānī narrated to us about it, and indicated that Sīn should be pronounced with Fatḥah. However, I could not find it in the printed version, Perhaps it was mentioned in His great Musnad, yet it was missing as far as I know.
- Al-Buṣirī mentioned it in ((Itḥaf Al-Khayrah Al-Mahrah)) 6/300-301 and said: This is a weak chain of transmitters.
- In addition, the recitation with Kasrah has a witness from in Almighty's saying: witness in the Almighty's saying: {thinking that their wealth will make them immortal!} [Qur'ān: 104: 3].
- Narrated by Abū Dāwūd in The Book of Letters and Readings (3995), Aṭ-Ṭabarānī in ((Al-Mu'jam Al-Awsat)) 2/253, (1902), and Ibn Ḥibbān in his "Ṣaḥīḥ" as in ((Al-Iḥsān)) 14/240 (6332) and Al-Ḥākim in ((Al-Mustadrak)) 2/281 (3013) All of them are from the path of ʿAbd al-Mālik ibn ʿAbd al-Raḥman al-Dhimārī, Sufyān narrated to us, Muḥammad ibn al-Munkadir narrated to me, on the authority of Jābir, he said: I saw the Prophet (P.B.U.H), reciting: {thinking that their wealth will make them immortal!} [Qur'ān: 104: 3] with Kasrah of Sīn. It is contains ʿAbd al-Malik al-Dhimārī is Ṣadūq, yet he was graded weak as in ((Taqrīb at-Tahdhīb)) by Ibn Ḥajar 1/616.
- Al-Albānī classified him as weak in ((Ḍa'īf Sunan Abī Dāwūd)) (859).

[3486] ʿAbd Allāh ibn Ḥāmid informed us, Anā Abū al-Qāsim ʿAbd Allāh ibn ʿĀmir, who is as-Samarqandī related to us, ʿUmar ibn Bajīr related to us, Jiʾawyah related to us, Ṣāliḥ ibn Muḥammad relate to us, ʿAbd al-Ḥamīd al-Madanī related to us, that Abū Ḥāzim reported the Messenger of Allah (P.B.U.H) as saying:

Qurʾān 90: 8 ﴿Have We not given them two eyes?﴾

Qurʾān 90: 9 ﴿a tongue and two lips﴾

Qatādah said: God's blessings are apparent, which He affirms to you in order to be grateful to Him.

((Allah the Most High says: Son of Adam, if your tongue disputes with you about what I have forbidden you, then I have helped you with it in two layers, so stick to it, and if your sight disputes you with some of what I have forbidden you, then I have helped you with two layers, then stick to it, and if your penis disputes you with some of what I have forbidden upon you, so I have helped you to cover it with two layers, so stick to it)). (1)

Qurʾān 90: 10 ﴿and shown them the two ways ⌜of right and wrong⌝?﴾

Most of the commentators said: It means that we explained to him the path of good and evil, truth and falsehood, guidance and misguidance.

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(1) **[3486] The assessment of the reliability of the chain of transmitters:**

- Its chain is very weak, its blemish is Ṣāliḥ ibn Muḥammad At-Tirmidhī, a Sāqiṭ Mutaham (failed suspect), as it includes ʿAbd al-Ḥāmid ibn Sulaymān who is wean and Mursal. Besides, its chain includes whom I could not find.

The authentication of Ḥadīth:

- It was narrated from the Ḥadīth of Abū Hurayrah, may Allah be pleased with him, as in ((Kanz al-Aʿmāl)) by al-Muttaqī al-Hindī 15/856, ((Itḥaf as-Sādah al-Mutaqīn)) by al-Zubaydī 9/34, and he indicated that it was mentioned at al-Daylamī in ((Musnad al-Firdaws)), however, he did not I find it in printed version.
- In addition, I found it from Makḥūl's Mursal reports on the authority of the Prophet (P.B.U.H). It was mentioned by Ibn ʿAsākir in ((Tārīkh Dimashq)) 19/46/a, in the translation of Abū Ar-Rabiʿ ad-Dimashqī, and he reported it on the authority of Ibn ʿAsākir Ibn Kathīr in ((Tafsīr of Al-Qurʾān al-ʿAẓīm)) 14/ 355-356, and As-Suyūṭī in ((Ad-Durr al-Manthūr)) 6/594-595, and Al-Baghawī mentioned it, but he did not attribute in in ((Maʾālim at-Tanzīl)) 8/431.

[3487] - ʿAbdullah ibn Ḥāmid informed us, Aḥmad ibn Muḥammad ibn Yaḥyā related to us, Muḥammad ibn Yaḥyā related to us, ʿAbd al-Raḥmān ibn Mahdī related to us, on the authority of Qurrah ibn Khālid, that al-Ḥasan reported the Messenger of Allah (P.B.U.H) as saying:

((They are two paths, the way of good and the way of evil, so what makes the way of evil is more beloved to you than the way of good)). (1)

(1) **[3487] The assessment of the reliability of the chain of transmitters:**

- Its chain is weak; Perhaps the transmission, and no Jarḥ or Taʿdīl was raised about the compiler's sheikh.

The authentication of Ḥadīth:

- It was narrated by ʿAbd-Razzāq in ((Tafsīr al-Qurān)) 2/374, and Aṭ-Ṭabarī reported it in ((Jāmiʾ al-Bayān)) 30/200-201 from five paths, all of them are Mursal. ((Jāmiʾ Al-Bayān)) 30/201.
- The scholars differed regarding Al-Ḥasan's Mursal reports, so it was strengthened by Abū Qatādah, ʿAlī al-Madīnī, and Yaḥyá al-Qaṭṭān. However, Aḥmad ibn Ḥanbal, ibn Sirīn and ibn Saʿd graded them weak.
- See: ((Sharḥ ʿIlal at-Tirmidhī)) by Ibn Rajab (p. 176) and beyond, ((Jāmiʾ At-Taḥṣīl)) by Al-Alaʾi (p. 90).
- Similarly, Aṭ-Ṭabarī reported it in ((Jāmiʾ al-Bayān)) 30/201 on the authority of Qatādah as Mursal.
- It was also narrated by Ibn Abī Ḥātim on the authority of Anas ibn Mālik, as in ((Tafsīr al-Qurʾān al-ʾAẓīm)) by Ibn Kathīr 14/356, Sinān ibn Saʿd is the only one with it, and it is said: Saʿd ibn Sinān, and Ibn Maʾīn authenticated him, however, Aḥmad, Al-Nasāʾī, Al-Jawjānī, and Ibn Saʿd graded him weak. Aḥmad said: His Ḥadīth is similar to the Ḥadīth of al-Ḥasan, not to the Ḥadīth of Anas.
- See: ((Tahdhīb Al-Tahdhīb)) by Ibn Hajar 2/276.
- It was narrated by Aṭ-Ṭabarānī in ((Al-Muʾjam Al-Kabīr)) 8/262 (8020), and Al-Shihāb in ((Musnad)) 2/235 (1263) from the Ḥadīth of Abū Umāmah attributed to the Prophet (P.B.U.H) through a weak chain of transmission. Its chain is weak, including Faḍal ibn Jubayr. Ibn Ḥibbān said in ((Al-Majrūḥīn)) 2/204: He claims that he heard Abū Umāmah narrate on the authority of Abū Umāmah what is not from his Ḥadīth, and it is not permissible to use it as evidence under any circumstances.
- It was narrated on the authority of Abū Hurayrah, may Allah be pleased with him, narrated by Ibn Mardawayh.
- See: ((Ad-Durr al-Manthūr)) by As-Suyūṭī 6/595.
- Besides, it was mentioned as Mawqūf via Zirr ibn Ḥubaysh, on the authority of ʿAbdullah ibn Masʿūd, may Allah be pleased with him, and it was narrated by ʿAbd-Razzāq in ((Tafsīr al-Qurān)) 2/374 with an authentic chain of narrators.
- Al-Ḥākim narrated it in ((Al-Mustadrak)) 2/570, and he said: A Ḥadīth whose

[3488] Muḥammad ibn ʿAbdullah ibn Ḥamdūn informed us, I am Makkī ibn Abdān, ʿAbd al-Raḥmān ibn Bishr related to us, Abd al-Razzāq related to us, my father related to me, on the authority of ʿUmar ibn Abī Bakr al-Qurashī related to us, on the authority of Muḥammad ibn Ka'b, on the authority of Ibn ʿAbbās (may Allah be pleased with them both) commented on the verse: ﴿And have shown him the two ways?﴾ as saying it means the two breasts. (1)

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chain of transmission is authentic, and they did not report it, and Adh-Dhahabī agreed with him. It was narrated by Aṭ-Ṭabarī in ((Jāmi' al-Bayān)) 30/199, and aṭ-Ṭabarānī in ((Al-Mu'jam al-Kabīr)) 9/225.

- It was reported as Mawqūf on the authority of Ibn ʿAbbās, Mujāhid, ʿIkrimah, and Aḍ-Ḍaḥāk, narrated by Aṭ-Ṭabarī in ((Jāmi' al-Bayān)) 30/200.

(1) **[3488] The assessment of the reliability of the chain of transmitters:**

- Its chain is weak, including Hammām ibn Nāfi', and ʿUmar ibn Abī Bakr, both are acceptable, and the compiler's sheikh was not mentioned with Jarḥ or Ta'dīl.

The authentication of Ḥadīth:

- It was reported by ʿAbd-Razzāq in ((Tafsīr al-Qurān)) 2/374: Amr ibn Abī Bakr al-Qurashī narrated to him on the authority of Muḥammad ibn Ka'b like this, and according to the compiler it is from the narration of ʿAbd-Razzāq on the authority of his father Hammām, and it is likewise in the books of biographers when they mention the narrators on the authority of ʿUmar ibn Abī Bakr Al-Qurashī, so perhaps what is correct is what the compiler has, and the chain of transmission is weak, as stated above.
- It was narrated by Aṭ-Ṭabarī in ((Jāmi' al-Bayān)) 30/201 via Īsá ibn ʿIqāl on the authority of his father, on the authority of Ibn ʿAbbās. And ʿIqāl was mentioned by Al-Bukhārī in ((At-Tārakh Al-Kabīr)) 7/87, and Ibn Abī Ḥātim in ((Al-Jarḥ wat-Ta'dīl)) 7/40, and they kept silent about him and said: He narrated on the authority of Ibn ʿAbbās, his son Īsā narrated on his authority, and Ibn Ḥibbān mentioned him in ((Ath-Thiqāt)) 5/284, and the same is mentioned in the translation of his son Īsā.
- See: ((At-Tārīkh al-Kabīr)) of Al-Bukhārī 6/403, ((Al-Jarḥ wat-Ta'dīl)) by Ibn Abī Ḥātim 6/283, ((Ath-Thiqāt)) by Ibn Ḥibbān 8/490, so they are among the unknown, and being unknown cannot be ignored with the narration of one narrator, hence the tradition is weak from both routes.
- See: ((Ma'līm al-Tanzīl)) by Al-Baghawī 8/431, ((Tafsīr al-Qur'ān al-'Aẓīm)) by Ibn Kathīr 14/357, ((Ad-Durr al-Manthūr)) by As-Suyūṭī 6/595, and attributed it to ʿAbd ibn Ḥamīd and Ibn Abī Ḥātim.
- See: ((Jāmi' al-Bayān)) by Aṭ-Ṭabarī 30/201, ((Ma'ālim at-Tanzīl)) by Al-Baghawī 8/431, ((Zād Al-Masīr)) by Ibn Al-Jawzī 9/132.
- The most correct view is that of the majority of commentators, meaning: We showed him the path of good and evil, truth and falsehood, guidance and misguidance.

This view was held by both Sa'īd ibn al-Musayyib and Aḍ-Ḍaḥāk. (1)

An-Najad is a way in an elevated spot, the poet composed in this:

Finding is a path on the rise, the poet said:

In the morning, one walks through Baṭn Nakhlah

while the other walks through Najd Kabkab

Qur'ān 90: 11 ﴿If only they had attempted the challenging path ˹of goodness instead˺!﴾

"This means, will he not traverse upon the path which contains salvation and good?

Al-Farrā' said: He singled the verse: ﴿If only they had attempted the challenging path of goodness instead!﴾, by mentioning "No" once, and the Arabs hardly say "No" with the past tense in such position, until they repeat it in the other words, as He Almighty said:

﴿This denier neither believed nor prayed﴾ [Qur'an 75: 31]

﴿There will be no fear for them, nor will they grieve﴾ [Qur'ān 6: 48]

likewise, in the place, the end of the speech can be dispensed with it to repeat it again, that is, broken through the difficult pass was explained later, He said: {It is to free a slave}, as if / [117 / a] said at the beginning of the speech: neither do this nor that.

And some of them said: The speech denotes interrogative, its estimation: Will he not break through the difficult pass? To this, Ibn Zayd and a group of commentators held, he says: So why did not he spend his money to free slaves

- See: ((Jāmi' Al-Bayān)) by Aṭ-Ṭabarī 30/201, ((Tafsīr al-Qur'ān al-'Aẓīm)) by Ibn Kathīr 14/356, ((Ad-Durr al-Manthūr)) by As-Suyūtī 596/6, and he attributed it to 'Abd ibn Ḥamīd and ibn Abī Ḥātim.

(1) See: ((Jāmi' al-Bayān)) by Aṭ-Ṭabarī 30/201, ((Ma'ālim at-Tanzīl)) by Al-Baghawī 8/431, ((Zād Al-Masīr)) by Ibn Al-Jawzī 9/132.

- The most correct view is that of the majority of commentators, meaning: We showed him the path of good and evil, truth and falsehood, guidance and misguidance.
- See: ((Jāmi' Al-Bayān)) by Aṭ-Ṭabarī 30/201, ((Tafsīr al-Qur'ān al-'Aẓīm)) by Ibn Kathīr 14/356.

and feeding the poor to pass through the difficult, so it will be better for him than the enmity of Muḥammad (P.B.U.H).

It is said: likeness has been drawn between the greatness of sins and its heaviness on the one who commits it to an obstacle, so if someone frees a slave and does righteous deeds, he will be like the one who passed through an obstacle, that is, the sins until they go away and dissolve, like someone who storms an obstacle and passes it.

It was mentioned on the authority of Ibn ʿUmar that this obstacle is a mountain in Hell, and Ka`b said: It is seventy steps in Hell.

Al-Hassan and Qatādah said: It is a severe obstacle in the Fire lower than the bridge, pass through it by obedience to Allah Almighty.

Mujāhid, aḍ-Ḍaḥāk and al-Kalbī said: It refers to the path that will be extended Fire. It looks like the edge of the sword, a journey of three thousand years, plain, up and down, and that on its sides there are hooks and crooks, as if they were the thorns of a monkey. And among them are those who pass over it like a stormy wind, and among them are those who pass over it like a horseman, and among them are those who pass over it like a man galloping, and among them are those who pass over it like a man walking, and among them are those who pass over it trembling, and among them are those who stray and slip, and among them are those who pile up [117/B] In the Fire () His storming of the believers, as between the ʿAṣr prayer to the ʿIshāʾ prayer. (1)

(1) Al-Mawardī mentioned it briefly in ((An-Nukat wal ʿUyūn)) 6/278, and the path is established in the Qurʾān by the Almighty's saying:
- {There is none of you who will not pass over it. This is˹ a decree your Lord must fulfill} [Qurʾān 19: 71], in the most correct views of the people of knowledge.
- See: ((Sharḥ Al-ʿAqīdah Al-Ṭaḥāwiyyah)) by Ibn Abī Al-ʿIzz 1/606.
- Similarly, it is established in the Sunnah. It was narrated by Al-Bukhārī, in the Book of Monotheism, in the chapter on the Almighty's saying: {On that Day ˹some˺ faces will be bright, * looking at their Lord} [Qurʾān 75: 22, 23] (7437).
- Narrated by Muslim in the Book of Faith, Chapter: Knowing the Way of Seeing (182) Both of them are from the Ḥadīth of Abū Hurayrah, may Allah be pleased with him, with the wording: ((and a bridge would be set over the Hell...)) Ḥadīth.
- The meaning of this saying is that it is a real obstacle, and Ibn Al-Qayyim favored it by

Qatādah said: This is a parable that Allah (may He be glorified and exalted) set forth saying: The one who frees a slave and the one who feeds the poor overcomes himself and his devil, same as the one who climbs an obstacle.

Ibn Zayd said: He says: So why should not he take the path in which there is salvation and goodness, then he explained what it is, and said:

Qur'ān 90: 12 ﴿And what will make you realize what ˹attempting˺ the challenging path is?﴾

Sufyān ibn ʿUyaynah said: Each verse contained: (Wamā Adrāk), Allah informed his prophet about it, whereas each verse contained: (Wamā Yudrīka) Allah did not inform him about it.

Qur'ān 90: 13 ﴿It is to free a slave﴾

Thereupon, whoever frees a slave; it will be a salvation for his neck from Fire. according to ʿIkrimah: He frees his neck from sins through repentance.

Abū Rajā, al-Ḥasan, Ibn Kathīr, Abū ʿAmr, and al-Kisā'ī recited it in accusative of "Kāf" and "Mīm" as a verb because He said: ﴿then it was﴾, while others recited it in genitive as a noun, and this what Abū ʿUbayd and Abū Ḥātim chose it, as it is an interpretation of His statement: {And what will make you realize what ˹attempting˺ the challenging path is? Then, he explained what it refers to and said: ﴿It is to free a slave﴾.

Qur'ān 90: 14 ﴿Or to give food in times of famine﴾, the term Masghabah means famine.

[3489] Ibn Fanjawayh informed us: ʿUbaydullah ibn ʿAbdullah ibn Abī Samrah related to us: Muḥammad ibn ʿAbdullah al-Musta'īnī related to us, ʿAlī ibn al-Ḥusayn al-Baṣrī related to us, Ḥajjāj related to us, Jarīr ibn Ḥāzim related to us: I heard al-Ḥasan and Abū Rajā reciting (Fī Yawmin Dhā Masghabah). (1)

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saying: And the saying of these people is more correct in view, report and language, and it is closest to the truth and the Salafī narrations, and the familiar from the habit of the Qur'ān in its use ((and what will make you know)) in the great unseen matters.
- See: ((Sharḥ Aqsām al-Qur'ān)) by Ibn al-Qayyim (p. 29)).

(1) **[3489] The assessment of the reliability of the chain of transmitters:**
- His men are trustworthy, except for ʿAlī ibn Al-Ḥusayn, whom I did not find.

Qur'ān 90: 15 ﴿To an orphaned relative﴾, meaning, who is related to him.

Qur'ān 90: 16 ﴿Or to a poor person in distress﴾

Meaning, poor, miserable, and clinging to the dirt. It means those who are in a state of destitution, so he has no shelter except the dirt.

[3490] I heard Abū al-Qasīm al-Habībī saying: I heard Abū Ḥāmid al-Kharzanjī saying: The dusty soil here is from the soil, and it refers to the severity of the situation. (1)

Al-Hudhalī chanted:

And we were when the guest came to our land

We shed the blood of the camels in the soil of our land

[3491] [118/a] Al-Ḥusayn ibn Muḥammad ibn al-Ḥusayn ad-Daynawayrī informed us: 'Umar ibn Aḥmad ibn al-Qāsim, that is, An-Nahāwndī, informed us Mūsā ibn Isḥāq al-Anṣārī related to us, 'Abdul Ḥamīd ibn Sāliḥ related to us, Īsā ibn 'Abdul Raḥmān us as-Sulamī related to us, on the authority of Ṭalḥah ibn Muṣarrif, on the authority of 'Abd al-Raḥmān ibn 'Awsajah, that al-Barā' ibn 'Āzib, may Allah be pleased with them both, he said: A desert Arab who came to the Prophet and said, "Teach me an action which will bring me into paradise." He replied,

"You have asked a large question in few words. Emancipate, a man and set free a

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The authentication of Ḥadīth:

- ((Al-Muḥtasib)) by Ibn Jinnī 2/362, ((Mukhtaṣar fī Shawādh Qur'ān)) by Ibn Khalawiyeh (p. 674), ((Shawādh al-Qirā'āt)) by Al-Kirmānī (p. 265) manuscript, ((Itḥāf Fuḍalā' Al-Bashar)) by Ad-Dimiyātī 2/611, ((I'rāb Qur'ān)) by An-Naḥḥās 5/232.

(1) **[3490] The assessment of the reliability of the chain of transmitters:**

- The compiler's sheikh was declared a liar by al-Ḥākim.

The authentication of Ḥadīth:

- Al-Qurṭubī quoted it in ((Al-Jāmi' Li Aḥkām Al-Qur'ān)) 20/70. Ibn Manẓūr said: Atrab refers to the one who became self-sufficient and his wealth increased, so it became like dust. This is more familiar. It was said: Atrab: His wealth decreased. Al-Liḥiyānī said: Some of them said: At-Tarib refers to the needy, while at-Tatrīb refers to the abundance of money and lack of it as well.
- See: ((Lisān Al-'Arab)) 1/228 Tariba.

slave." He asked if the two were not the same thing, and he replied, "No; emancipating a man is doing it by yourself, and setting free a slave is contributing towards his price. You must also lend for milking a she-camel which has much milk and be well disposed towards a relative who does wrong. If you cannot do that, feed the hungry, give drink to the thirsty, recommend what is reputable and forbid what is disreputable. And if you cannot do that, restrain your tongue from everything but what is good." (1)

Qur'ān 90: 17 ﴿And—above all—to be one of those who have faith and urge each other to perseverance and urge each other to compassion﴾

Allah Almighty said: ﴿Then he was﴾, with that, ﴿of those who believed﴾, and it was said: 'Then' has the sense of wāw, ﴿and urge each other﴾, that is, they encouraged each other with: ﴿patience and compassion﴾, meaning: They exhorted each other with mercy of people.

Qur'ān 90: 18 ﴿These are the people of the right﴾.

Qur'ān 90: 19 ﴿As for those who deny Our signs, they are the people of the left﴾.

Qur'ān 90: 20 ﴿The Fire will be sealed over them﴾.

Abū 'Amr, Īsā ibn 'Umar, Ḥamzah, Ya'qūb, and Ḥafṣ recited it the hamzah here, and in Surat al-Humazah (the mockers).

Others recited it without hamzah, and they are two tongues, that is, the sealed over. Al-Farrā' and Abū 'Ubaydah said: It is said: Iṣadtu al-Bāb and awṣadtu al-Bāb (I knocked the door), if you blocked it. It has been said: With Hamzah refers to blocking, and without Hamzah refers to closing, that is why the door was called Waṣīd.

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(1) **[3491] The assessment of the reliability of the chain of transmitters:**

- In its chain of transmission, 'Umar al-Nahāwndī narrates Mawḍū' reports on trustworthy narrators, but the Ḥadīth is Ṣaḥīḥ as in the authentication.

The authentication of Ḥadīth:

- It was narrated by Imam Aḥmad in ((Al-Musnad)) 5/383 (18173), and Al-Haythamī said in ((Majma' Az-Zawā'id)) 4/240: Its men are trustworthy. It was narrated by Al-Bukhārī in ((Al-Adab Al-Mufrad)) (p. 37) (69), and Al-Albānī graded it Sahih in "Ṣaḥīḥ Al-Adab Al-Mufrad" (p. 53).

Surah Al-Shams (the sun)

It was revealed in Mecca; it consists of two hundred and forty-seven letters, fifty-four words, and fifteen verses.

[3492] Abū al-Ḥasan Muḥammad ibn al-Qāsim al-Fārisī informed me, Abū Muḥammad ibn Abī Ḥāmid informed us, Abū Ja'far Muḥammad ibn al-Ḥasan al-Asfhānī related to us, al-Mu'ammal ibn Ismā'īl related to us, Sufyān al-Thawrī related to us, Aslam al-Minqarī related to us, on the authority of 'Abdullah ibn 'Abd al-Raḥmān ibn Abzā, on the authority of his father, that 'Ubayy ibn Ka'b reported the Messenger of Allah (P.B.U.H) as saying:

"Whoever recites Surat ash-Shams, it is as if is he gives in charity everything over which the sun and the moon have risen." (1)

In the Name of Allah, the Most Gracious, the Most Merciful

Qur'ān 91: 1 Allah (may He be glorified and exalted) said:

﴿By the sun and its brightness﴾

according to Mujāhid: It means: Its light, while Qatādah said: It refers to its daytime. Muqātil said: Its heat, same as in the verse:

﴿Nor will you ⌜ever⌝ suffer from thirst or ⌜the sun's⌝ heat."﴾ [Qur'ān 20: 119]

Qur'ān 91: 2 ﴿And the moon as it follows it﴾

It followed it, so it took from its light, and walked behind it, and that is in the first half of the month when the sun sets, the moon follows it rising.

Qur'ān 91: 3 ﴿And the day as it unveils it﴾,

(1) **[3492] The assessment of the reliability of the chain of transmitters:**
- Its chain is weak in it Mu'ammal ibn Ismā'īl Sadūq, with poor memory, 'Abdullah ibn 'Abd al-Raḥman ibn Abzá is Maqbūl, and the compiler's sheikh, neither Jarḥ nor Ta'dīl was raised about him, and the text of the Ḥadīth is Mawḍū', as mentioned above.

The authentication of Ḥadīth:
- It was repeatedly mentioned at the beginnings of the Surahs.

That is: He cleared the sun and revealed it by its illumination.

Al-Farrāʾ and a group of scholars said: It refers to the daytime when it uncovers the darkness, so it is permissible to denote darkness, and it was not mentioned because its meaning is known, don't you see that you say: (it became cold) (), (and it became stormy), and it came to the north, so it refers to females who had not mentioned before as their meaning is known.

Qur'ān 91: 4 ﴿And the night as it conceals it!﴾

Meaning: It covers the sun when it sets, so the horizons become dark.

Qur'ān 91: 5 ﴿And by heaven and ˹the One˺ Who built it﴾

that is: He who created it is Allah Almighty, as He said:

﴿Then marry other women of your choice﴾ [Qur'ān 4: 3],

and He Almighty said as well:

﴿Do not marry former wives of your fathers—except what was done previously﴾ [Qur'ān 4: 22]

According to another view: Mā (what) here occurred in infinitve, namely, its building, similar to His saying:

﴿And made me one of the Honourable."﴾ [Qur'ān: 36: 27]

. Qur'ān 91: 6 ﴿And the earth and ˹the One˺ Who spread it!﴾

ʿAṭīyah reported Ibn ʿAbbās (may Allah be pleased with them both) as saying: It means: He created everything in the earth.

Al-Wālibī reported from him as well: He divided it, while others said: He expanded it.

Qur'ān 91: 7 ﴿And a soul and everything other than it﴾ adjust its creation

Meaning, He created it sound and well-proportioned upon the correct nature.

Qur'ān 91: 8 {Then with ˹the knowledge of˺ right and wrong inspired it!}

Ibn ʿAbbās said, according to al-Wālībi's narration: He showed her good and evil, while Al-Awfī reported him as saying: He taught her obedience and disobedience. Al-Kalbī said: He taught her what is lawful and what is unlawful.

Ibn Zayd and Ibn al-Faḍl said: He placed this in it and showed it the way of good and the way of evil.

[3493] Al-Ḥusayn ibn Muḥammad ibn al-Ḥusayn ibn ʿAbdullah informed me, Mūsá ibn Muḥammad ibn ʿAlī ibn ʿAbdullah related to us, ʿAbdullah ibn Muḥammad ibn Sinān, Muslim ibn Ibrāhīm related to us: ʿAzrah ibn Thābit [3 / b] al-Anṣārī, Yaḥyā ibn ʿUqayl, on the authority of Yaḥyá ibn Ya'mar, that al-Aswad ad-Dīlī said: ʿImrān ibn al-Ḥusayn (may Allah be pleased with him):

ʿDo you think that what the people do, and what they strive for is a thing that is pre-ordained and predestined for them, or is it a thing which is only written after the Message comes to them from the Prophet (P.B.U.H), when there will be an evidence against them?' I said, 'Rather it is something preordained upon them.' Then he said, 'Is that an injustice?' Then I became extremely frightened of him (due to what he was saying), and I said to him, 'There is nothing except that He (Allah) created it and possesses it in His Hand. He is not asked about what He does, while they (His creation) will be asked.' He ('Imran) then said, 'May Allah guide you! I only asked you about that in order to inform you that a man from Muzaynah or Juhaynah tribe came to the Allah's Messenger (P.B.U.H) and asked him:

"O Messenger of Allah! Do you consider the actions of mankind and their struggles to be preordained for them and written for them from Qadr, or something written for them only after the Message came to them from their Prophet, when there will be evidence against them?" He (the Prophet P.B.U.H) replied:

(Rather it is something preordained for them)

So the man said, "Then what is the point of our actions?" The Prophet (P.B.U.H) replied,

(Whoever Allah created for one of the two positions (Paradise or Hell), He makes it easy for him (to attain). The proof of that is in the Book of Allah ﴿And by the soul and ˹the One˺ Who fashioned it * then with ˹the knowledge

of right and wrong inspired it!﴾ [Qur'ān 91: 7-8] (1)

Qur'ān 91: 9 ﴿Successful indeed is the one who purifies their soul﴾

Meaning: Whoever purifies himself by obedience to Allah, then he will be successful.

the place of oath here is {man zakkāha}, that is, succeeded is whom Allah Almighty purified it, meaning reformed it), and purified it from sins, and guided it to piety.

Qur'ān 91: 10 ﴿And doomed is the one who corrupts it!﴾

Allah disappointed it and let it down until he committed sins and did acts of obedience. And the Arabs used to this so much, so they replace some of the duplicated letters with "Yā" or "wāw", such as at-Taqaḍī (to demand) and at-Taẓanī (to think), and their likes.

[3494] Abū Bakr ibn ʿAbdūs al-Muzakkī informed us, Abū al-Ḥasan al-Maḥfūẓī informed us, ʿAbdullah ibn Hāshim [4 / b] related to us, ʿAbd al-Raḥmān ibn Mahdī related to us, on the authority of Sufyān, on the authority of Khuṣyf, that Saʿīd ibn Jubayr and Mujāhid commented on the verse: ﴿Successful indeed is the one who purifies their soul﴾,

One of them said: Zakkāha means reformed it, while the other said: It means: He purified it.

﴿And doomed is the one who corrupts it!﴾, one of them said: Dassāhā means: He deceived it, and the other said: It means: He led it astray.

Qatādah said: Dassāhā means made it sinner and disobedient, while ibn ʿAbbās said: He doomed it to ruin. (2)

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(1) **[3493] The assessment of the reliability of the chain of transmitters:**
- Its chain is very weak, including ʿAbdullah ibn Muḥammad ibn Sinān, Matrūk, and Mūsá ibn Muḥammad, I did not come across him, and the Ḥadīth is Ṣāḥīḥ from another path.

The authentication of Ḥadīth:
- Narrated by Imam Muslim in the Book of Destiny, Chapter: How to create a human being in his mother's womb, and write down his livelihood, his life span, his work, his misery and his happiness. (2650) From another way, on the authority of ʿAzrah ibn Thābit.

(2) **[3494] The assessment of the reliability of the chain of transmitters:**
- Its chain is weak, including Khuṣayf ibn ʿAbd al-Raḥman, Ṣadūq, poor memory, and neither Jarḥ nor Taʿdīl was raised about the compiler's sheikh and his sheikh

[3495] ʿAbdullah ibn Ḥāmid informed us, Abū Muḥammad al-Muzanī informed us, al-Ḥaḍramī related to us, Uthmān, Abū al-Aḥwaṣ related to us, on the authority of Muḥammad ibn as-Sāʾib, that Abū Sāliḥ commented on Allah's statement (glory be to Him):

﴿Successful indeed is the one who purifies their soul*and doomed is the one who corrupts it!﴾[Qurʾān: 91: 9-10]:

He said: A soul whom Allah has purified succeeded, and a soul that was corrupted by Allah Almighty has failed. (1)

Al-Hassan said: It means that he who purified and reformed himself has succeeded, and made it obedient to Allah Almighty, and ﴿and doomed is the one who corrupts it﴾

He said: He who destroyed it, led it astray, and made it disobedient to Allah (may He be glorified and exalted), so he made the act for the soul. (2)

The authentication of Ḥadīth:

- Aṭ-Ṭabarī reported it in ((Jāmiʾ al-Bayān)) 30/212. He said: Abū Kurayb narrated to us, Wakīʿ narrated it to us, on the authority of Sufyān. The one who said: Laʾghwāhá is Saʾīd ibn Jubayr. As for Mujāhid: Both sayings were quoted from him.

(1) **[3495] The assessment of the reliability of the chain of transmitters:**

- Its chain is weak, Muḥammad ibn as-Sāʾib al-Kalbī is accused of lying and neither Jarḥ nor Taʾdīl was mentioned about the compiler's sheikh.

The authentication of Ḥadīth:

- I did not find it except at the compiler.

(2) This is one of the two views in the matter:

- the second view holds that the act belongs to Allah, Glory be to Him, i.e. the one who purified himself by obedience to Allah, and righteous deeds has prospered, and this is the view held by ibn ʿAbbās, Muqātil, al-Farrāʾ, Az-Zajjāj, and Aṭ-Ṭabarī. This is affirmed by the Ḥadīth: {O Allah! I seek refuge in You from the inability (to do good), indolence, cowardice, miserliness, decrepitude and torment of the grave. O Allah! Grant me the sense of piety and purify my soul as You are the Best to purify it)) its authentication will be mentioned later.
- As for the second view: which is to make the act for the soul, it is the saying of Al-Ḥasan and Qatādah, i.e. The most successful is he who purifies himself, by obedience to Allah, and righteous deeds. This view was held by ibn Al-Qayyim (may Allah have mercy on him) after mentioning the evidence of each concerning three aspects:
- One of them: The Qurʾān usually attaches success on the action and choice of the slave.

[3496] [5/a] Al-Ḥusayn ibn Muḥammad ibn ʿAbdullah al-Sufyānī informed me, Muḥammad ibn al-Ḥasan ibn ʿAlī al-Yaqṭinī related to us, Aḥmad ibn ʿAbdullah ibn Yazīd al-ʿAqīlī informed us, Ṣafwān ibn Ṣāliḥ, al-Walīd ibn Muslim related to us, Ibn Lahīʾah related to us, on the authority of Khālid ibn Yazīd, that Saʿīd ibn Abī Hilāl said: When the Messenger of Allah (P.B.U.H) would recite this verse, he used to say:

((O Allah! Give my soul its good. You are its Guardian and Master, and the best to purify it)). (1)

- The second: It gives additional meaning, that is, confirming the servant's action and earning, and what makes him entitled to reward and what admits him to punishment.
- Furthermore, His Almighty's saying:
- {Then with ˹the knowledge of˺ right and wrong inspired it!} [Qur'ān: 91: 8]
- proving the previous decree and predestination, so the two verses reported these two great principles, and they are often associated in the Qur'ān.
- The third: This saying necessitates the first saying, not the opposite, because if a one purifies his soul corrupts it, he only purifies it after Allah has purified it by His help and assistance. And if he corrupts it, he does so after Allah corrupted it by failing and abandoning it, unlike if the meaning is based on the previous pure predestination. There is nothing left for earning, and man's action was not mentioned here definitely. End quote.
- See: ((At-Tibyān fī Aqsām al-Qur'ān)) by Ibn Al-Qayyim (p. 19).

(1) **[3496] The assessment of the reliability of the chain of transmitters:**

- Mu'ḍal, and in it al-ʿAqīlī is Mastūr, and Ibn Lahīʾah is Ṣadūq, confused, and the compiler's sheikh I did not come across him, and the Ḥadīth with its witnesses is Ḥasan lighayrih.

The authentication of Ḥadīth:

- Aṭ-Ṭabarānī reported it in ((Al-Mu'jam Al-Kabīr)) 11/87 in a similar manner: Yaḥyá ibn ʿUthmān narrated to us, my father narrated to us, Ibn Lahīʾah narrated to us, on the authority of Amr ibn Dinar on the authority of Ibn ʿAbbās, and Al-Haythamī said in ((Majmaʾ az-Zawāʾid)) 7/138: Narrated by Aṭ-Ṭabarānī through a good chain of transmission. Also, As-Suyūṭī attributed it in ((Ad-Durr al-Manthūr)) 6/600: To Ibn Al-Mundhir and Ibn Mardawayh.
- The Ḥadīth has witnesses:
- First: From the Ḥadīth of Abū Hurayrah, may Allah be pleased with him, who said: I heard the Messenger of Allah (P.B.U.H), reciting:
- {Then with ˹the knowledge of˺ right and wrong inspired it!} [Qur'ān: 91: 8] He said: ((O Allah! Grant me the sense of piety and purify my soul as You are the Best to

Qur'ān 91: 11 Allah (May He be glorified and exalted) said:

Thamûd rejected ˹the truth˺ out of arrogance.

(With their tyranny and aggression,

'Aṭā al-Khurasānī reported ibn 'Abbas (may Allah be pleased with them both) as saying: Aṭ-Ṭaghwā refers to the name of the torment which Allah afflicted upon them, so He said: Thamūd lied about its torment.

the majority of reciters read it with Fatḥah of Ṭā', while al-Ḥasan and Ḥammād ibn Salamah recited it (Biṭghwāhum) with Ḍammah of Tā', which is a tongue, like al-Fatwā and al-Futiyā.

Qur'ān 91: 12 {When the most wicked of them was roused ˹to kill the she-camel}.

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purify it You are its Guardian and its Protecting Friend)) Narrated by Ibn Abī Ḥātim As mentioned by Ibn Kathīr in ((Tafsīr al-Qur'ān al-'Aẓīm)) 14/368 and he said: They did not report it from this route.

- I said: Its chain of transmission is 'Abdullah ibn 'Abdullah Al-Umawī. Ibn Ḥajar said in ((Taqrīb Al-Tahdhīb)) 1/506: His Ḥadīth is Layyin.
- The second: From the Ḥadīth of 'Ā'ishah, and that is that she lost the Prophet (P.B.U.H), from his bed, so she touched him with her hand, and she fell on him while he was prostrating, while he was saying: ((O Allah! Grant me the sense of piety and purify my soul as You are the Best to purify it. You are its Guardian and its Protecting Friend)) Narrated by Ahmed in ((Al-Musnad)) 6/209, and in its chain of narrators is Ṣāliḥ ibn Sa'īd, in which Ibn Ḥajar said in ((Taqrīb at-Tahdhīb)) 1/429: Maqbūl.
- The third: The Ḥadīth of Zayd ibn Arqam, in which he says ((O Allah! Grant me the sense of piety and purify my soul as You are the Best to purify it. You are its Guardian and its Protecting Friend. (Al-Musnad)) 4/371 So the Ḥadīth with its evidence is Ḥasan lighayrih, as previously mentioned. Imam Aḥmad narrated in his "Musnad" (2320), from the Ḥadīth of Ibn 'Abbās on the Night of the Ascension of the Prophet (P.B.U.H), in which he said: ((He looked into the fire and saw a red, blue, curly, disheveled man. If you saw him, he said: Who is this O Gabriel? He said: This is a barren she-camel)) And its men are trustworthy, except for Qābūs ibn Abī Dhubayān, in whom he was Layyin in Ḥadīth, as in ((Taqrīb at-Tahdhīb)) by Ibn Ḥajar 2/17.
- See also ((Jāmi' al-Bayān)) by Aṭ-Ṭabarī 30/214, ((I'rāb al-Qur'ān)) by An-Naḥḥās 5/238, (Ma'ālim at-Tanzīl) by Al-Baghawī 8/44, ((Al-Bidāyah wan Nihāyah) by Ibn Kathīr 1/135, and he said: It used to be said He is the son of an adulteress, born on the bed of Sālif, and he is the son of a man called Ṣibiyān.

Meaning, the most wicked person of the tribe, and he was Qudār ibn Sālif, the one who killed the she-camel. He was a blond-blue man, short, and the name of his mother was Qadīrah.

[3497] Muḥammad ibn Ḥamdūn informed us, Makkī ibn ʻAbdān informed us, ʻAbd al-Raḥmān (ibn Bishr) related to us, Sufyān related to us, Hishām ibn ʻUrwah related to us, on the authority of his father, that ʻAbdullah ibn Zam'ah (May Allah be pleased with him) said: The Messenger of Allah (P.B.U.H) mentioned the one who killed the she-Camel, saying,

"The man, who was appointed for doing this job, was a man of honor and power in his nation like Abū Zam'ah)) and he mentioned this Ḥadīth. (1)

Qur'ān 91: 13 ﴿But the messenger of Allah﴾ Ṣāliḥ(P.B.U.H), **warned them, "˹Do not disturb˺ Allah's camel and her ˹turn to˺ drink!"**

Meaning, 'beware of touching the she-camel of Allah with any harm.'

Qur'ān 91: 14 ﴿Still they defied him﴾, referring to Ṣāliḥ (Peace be upon him), ﴿and slaughtered her﴾, refers to the she-camel,

﴿So their Lord crushed them for their crime﴾,

Meaning, He became angry with them and He annihilated them for what they did of denying His messenger and slaughtering the she-camel.

﴿And leveling all to the ground﴾

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(1) **[3497] The assessment of the reliability of the chain of transmitters:**

- Neither Jarḥ nor Ta'dīl was raised about the compiler's sheikh, and the rest of his narrators are trustworthy. The Ḥadīth is Ṣaḥīḥ, as it will come later in the authentication of Ḥadīth.

The authentication of Ḥadīth:

- Narrated by Al-Bukhārī in the Book of the Prophets, chapter: Allah Almighty's words: {And to the people of Thamûd We sent their brother Ṣāliḥ} [Qur'ān: 7: 73] (3377), and narrated it in the book of interpretation, Surat Ash-Shams and its night (4942). Similarly, it was narrated by Muslim in the book of Paradise, and the description of its bliss and its people, chapter: Fire is admitted by the arrogant and Paradise is admitted by the weak (2855).
- According to ibn Ḥajar in ((Fatḥ al-Bārī)) 706/8: He supported that Abū Zam'ah is referred here is not the companion who swore the oath of allegiance under the tree and he is ʻUbayd al-Balawī, yet he is one of the idolaters whose nickname was Abū Zam'ah.

Meaning, He made the punishment descend upon them all equally.

Al-Mu'arij said: ad-Damdamah means destruction by extermination. Some of linguists said: Ad-Damdamah and al-Adamah, the Arab used to say: Nāqah Damdamah, that is, a fat she-camel.

Ahl of al-Ḥijāz and the Levant recited it with Fā', and it written that way in their Muṣḥaf. The other reciters read it with Wāw in their Muṣḥaf.

Qur'ān 91: 15 ﴿He has no fear of consequences﴾

The people of al-Ḥijāz and the Levant recited it with Fā', and it written that way in their Muṣḥaf. The other reciters read it with Wāw in their Muṣḥaf.

The scholars differed over the meaning of this verse:

Al-Ḥasan said: Allah does not fear anyone in their destruction; and this is the narration of ʿAlī ibn Abī Ṭalḥah, on the authority of ibn ʿAbbās.

According to aḍ-Ḍaḥāk, as-Suddī and al-Kalbī: the pronoun (Hā') is referred to the one who hamstrung the she-camel, and there is anastrophe in the words, its estimation: If the wicked of them was sent forth and He does not fear its consequences.

Surat al-Layl {the night}

It was revealed in Mecca. It consists of three hundred and ten letters, seventy-one words, and twenty-one verses.

[3498] Muḥammad ibn al-Qāsim ibn Aḥmad informed me, ʿAbdullah ibn Aḥmad ibn Jaʿfar related to us, Abū ʿAmr al-Ḥīrī and Abū ʿUthmān al-Baṣrī informed us: Muḥammad ibn ʿAbd al-Wahhāb al-ʿAbdī related to us, Aḥmad () ibn ʿAbdullah ibn Yūnus related to us, Sallām ibn Salīm related to us, Hārūn ibn Kathīr related to us, on the authority of Zayd ibn Aslam, on the authority of his father, on the authority of Abū Umāmah al-Bāhilī, that Ubayy ibn Kaʾb (may Allah be pleased with him) reported the Messenger of Allah (P.B.U.H) as saying:

((Whoever recites [7/a] Surah al-Layl, Allah will give him until he is satisfied, and Allah will protect him from hardship, and make everything easy to him)). (1)

In the Name of Allah, the Most Gracious, the Most Merciful

Qurʾān 92: 1 ﴿By the night when it covers﴾, the day when it covers the day with its light.

Qurʾān 92: 2 ﴿And the day when it shines!﴾, meaning: When the day appears with its light and its radiance.

﴿And by ⌜the One⌝ Who created male and female!﴾

[3499] Muḥammad ibn Naʿīm informed us, al-Ḥusayn ibn Ayyūb informed us, ʿAlī ibn ʿAbd al-ʿAzīz informed us, Abū ʿUbayd informed us, Ḥajjāj informed us, on the authority of Hārūn, on the authority of Ismāʿīl, that al-Ḥasan used to recite it:

﴿And by ⌜the One⌝ Who created male and female!﴾, he would read it: (Walladhī Khalaqa)

Hārūn said: Abū ʿAmr said: the people of Makkah say to thunder, Glory be to what you have glorified.

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(1) **[3498] The assessment of the reliability of the chain of transmitters:**
- Its authentication has been previously mentioned at the beginning of the Surahs.

And it was said: And He created the male and the female, and it was mentioned that according to Ibn Mas'ūd, and Abū ad-Dardā, it mean: the male and the female. (1)

[3500] ʿAbdullah [7/b] ibn Ḥāmid al-Wazzān, Makkī ibn ʿAbdān informed us, ʿAbdullah ibn Hāshim informed us, Abū Mu'āwiyah, on the authority of Al-A'mash, on the authority of Ibrāhīm, that ʿAlqamah said: We came to the Levant, and Abū ad-Dardā'(may Allah be pleased with him), came and said: Is there anyone among you who recites the Qur'ān according to the recitation of ʿAbdullah bin Mas'ūd? Thereupon, they pointed at me, hence, I said: Yes, me. He said: How did you hear ʿAbdullah reciting this verse:

﴿By the night when it covers*and the day when it shines!*and the male and female!﴾ [Qur'ān 92: 1: 3] (2)

[Ayah: 4] ﴿Indeed, your endeavor is of various kinds﴾ your work is of various kinds, he strives to break his soul, and he strives to destroy it." This is evidenced by the words of the Prophet, may God's prayers and peace be upon him: ((People are deceitful, so whoever buys his soul is the one who frees it, and the one who sells his soul is the one who punishes it)). He said: By Allah, I heard the Messenger of Allah (P.B.U.H) reciting it that

(1) **[3499] The assessment of the reliability of the chain of transmitters:**
- Its chain is weak, including Ismā'īl ibn Muslim al-Makkī, weak.

The authentication of Ḥadīth:
- It was narrated by aṭ-Ṭabarī in ((Jāmi' al-Bayān) 218/30, he said: Aḥmad ibn Yūsuf narrated to me, saying: Al-Qāsim narrated to us, saying: Al-Ḥajjāj narrated to us about it. It also contains Ismā'īl ibn Muslim al-Makkī, weak as stated above. It was also narrated by ibn Abī Ḥātim in ((Tafsīr al-Qur'ān al-ʿAẓīm)).
- See ((Ad-Durr al-Manthūr)) by as-Suyūṭī 604-605/6.

(2) **[3500] The assessment of the reliability of the chain of transmitters:**
- It contains the compiler's sheikh; neither Jarḥ nor Ta'dīl was raised about him, yet the rest of his men are trustworthy and the Ḥadīth is Ṣaḥīḥ as it will come later.

The authentication of Ḥadīth:
- Narrated by Al-Bukharī in the Book of Interpretation, Chapter: And by ˹the One˺ Who created male and female! (4944), and Muslim in the Book of Travelers' Prayers and Shortening them, Chapter: What Relates to the Readings (824).

way, while those people would like me to recite it (Wamā Khalaqa), and I will not follow them.

Qur'ān 92: 4 ﴿Surely the ends you strive for are diverse﴾

Meaning, the actions of the servants that they have performed are also opposites and diverse. Therefore, there are those who do good and there are those who do evil. (1) This is proven by the Prophet's saying:

((All men go out early in the morning and sell themselves, thereby setting themselves free or destroying themselves)). (2)

(1) See: ((Ma'līm al-Tanzīl)) by al-Baghawī 8/445, ((Al-Jāmi' li Aḥkām al-Qur'ān)) by al-Qurtūbī 20/82, and this is the answer to oaths. Ibn Kathīr said in ((Tafsīr al-Qur'ān al-'Aẓīm)) 14/372: And when the oath With these different things, just as what was divided by.
- Ibn Al-Qayyim stated in ((At-Tibyān fī Aqsām Al-Qur'ān)) (37): Glory be to Him by the time of the striving, which is the night and the day, and by the one who strive for, which is the male and the female, according to the difference of the action, just as the night and the day differ, and the male and the female, while striving and time both are different, and that is evidence of the difference of His reward and recompense, and that He, Glory be to Him, does not equate those whose efforts differ in recompense, and male and female.
- See: ((I'rāb al-Qur'ān)) by An-Naḥḥās 242/5

(2) Narrated by Imām Aḥmad in ((Musnad)) 4/265 (14032), and narrated by 'Abd ibn Ḥamīd in his ((Musnad)) as in ((Al-Mukhtab)) (p. 345) (1138), and narrated by Ibn Ḥibbān in his ((Ṣaḥīḥ)) As in ((Al-Iḥsān)) 10/372 (4514), its editor said: Its chain of transmission is authentic according to the condition of Muslim. It was narrated by Al-Ḥākim in ((Al-Mustadrak)) 4/468 (8302), and he said: This Ḥadīth was narrated through an authentic chain of transmission, yet they did not report it. In addition, Al-Dhahabī agreed with him.
- All of them narrated it from the path of 'Abd al-Razzāq. Ma'mar narrated to us, on the authority of Ibn Khuthaym, on the authority of 'Abd al-Raḥmān ibn Sābiṭ, on the authority of Jābir ibn 'Abdullah, may Allah be pleased with him.
- It was narrated by Abū Ya'lá in his ((Musnad)) 3/475 (1999) via 'Abdullah ibn 'Uthmān ibn Khuthaym in it. Al-Haythamī said: Its narrators are the men of the Ṣaḥīḥ, except for Isḥāq ibn Abī Isrā'īl and he is trustworthy and reliable.
- It was narrated by Al-Ṭabarānī in ((Al-Mu'jam Al-Kabīr)) 19/141 (309) from the Ḥadīth of Ka'b ibn 'Ujrah, may Allah be pleased with him, and what was narrated by Muslim in the Book of Purity, chapter: The virtue of ablution (223) from the Ḥadīth of Abū Mālik Al-Asha'rī, may Allah be pleased with him, who said: The Messenger of Allah (P.B.U.H) said ((All people go out early in the morning and sell themselves, either setting themselves free or ruining themselves)). This Ḥadīth is authentic as stated above.

Qur'ān 92: 5 ﴿As for the one who is charitable, mindful ˹of Allah﴾

Whoever spends his money in the cause of Allah, {And he feared Allah} his Lord, so he avoided Allah's prohibitions.

Qur'ān 92: 6 ﴿And ˹firmly˺ believes in the finest reward﴾, meaning, in the compensation for that, that is, he is certain that Allah Almighty will make up for him. This is the narration of ʿIkrimah and Shahr ibn Ḥawshab on the authority of ibn ʿAbbās (may Allah be pleased with both of them).

This is proven by the following report:

[3501] ʿAqīl ibn Muḥammad al-Faqīh informed me that Abā al-Faraj al-Zāhid al-Baghdādī informed them, on the authority of Muḥammad ibn Jarīr, al-Ḥusayn ibn Salamah ibn Abī Kabshah related to me, ʿAbd al-Malik ibn ʿAmr related to me, ʿAbbād ibn Rāshid, on the authority of Qatādah, Khālid al-ʿAṣrī related to me, that Abū ad-Dardā reported the Messenger of Allah (P.B.U.H) as saying:

"Two angels come down every morning and one says, "O God, give him who spends something in place of it;" the other says, "O God, give him who withholds destruction, and Allah Almighty revealed about this:

﴿Surely the ends you strive for are diverse * As for the one who is charitable, mindful ˹of Allah﴾, until His saying:

﴿We will facilitate for them the path of hardship﴾ (1) [Qur'ān: 92: 10]

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(1) **[3501] The assessment of the reliability of the chain of transmitters:**

- neither Jarḥ nor Taʿdīl was raised about the compiler's sheikh, and the Ḥadīth is Ṣaḥīḥ through follow-up and evidence is.

The authentication of Ḥadīth:

- With this wording, Aṭ-Ṭabarī reported it in ((Jāmiʾ al-Bayān)) 30/221, and from his path the compiler, and Ibn Abī Ḥātim reported it on the authority of his father, on the authority of Ibn Abī Kabshah with it, as in ((Tafsīr al-Qurʾān al-ʾAẓīm)) by Ibn Kathīr 14/375, and its chain of transmission is good, without his saying: ((And Allah revealed the Qurʾān in that..)).
- It was reported by Aḥmad in ((Al-Musnad)) 6/255 (21214), and ʿAbd ibn Ḥamīd in his ((Musnad)) as in ((Al-Mukhtab)) (p.100) (207), Abū Dawūd Aṭ-Ṭayalisī in his ((Musnad)) as in ((Al-Iḥsān)) 121/8 (3329) and his editor stated that its chain of transmission is authentic according to the condition of Muslim.
- All of them reported it from the route of Qatādah, on the authority of Khalīd Al-

Abū ʻAbd al-Raḥmān al-Sulamī, and aḍ-Ḍaḥāk said:

﴿And ˹firmly˺ believes in the finest reward﴾ refers there is no god worthy of worship except Allah. Also this is the narration of ʻAṭiyyah, on the authority of ibn ʻAbbās (may Allah be pleased with both of them). Mujāhid said:

Al-Ḥusnā refers to Paradise; this is evidenced by the Almighty's statement:

﴿Those who do good will have the finest reward1 and ˹even˺ more﴾ [Qur'ān 10: 26]

Qatādah, Muqātil, and al-Kalbī said: Al-Ḥusnā refers to the promise of Allah, who promised that He will reward His servants. (1)

Qur'ān 92: 7 ﴿We will facilitate for them the Way of Ease﴾,

ʻAṣrī, on the authority of Abū ad-Dardā', may Allah be pleased with him.

- The Ḥadīth is affirmed by what Al-Bukhārī narrated in the Book of Zakat, chapter: Allah Almighty's words: {As for the one who is charitable, mindful ˹of Allah} [Qur'ān: 92: 5] to the last of the verses (1442), and Muslim in the Book of Zakat, chapter: The spender and the withholder (1010), on the authority of Abū Hurayrah, may Allah be pleased with him, From him in a wording: "Two angels descend every morning, and one says: 'O Allah, give him who spends something, in place of what he spends.' The other one says: 'O Allah, give destruction to him who withholds". Ibn Ḥajar said in ((Fatḥ Al-Bārī)) 3/304, commenting on the classification of Al-Bukhārī for this Ḥadīth: What appears to me is that Al-Bukhārī referred to the reason for the revelation of the aforementioned verse, and it is clear in what Ibn Abī Ḥātim reported, from the way of Qatādah, Khālid told me - the correct view is Khālid - Al-ʻAṣrī, on the authority of Abū Dardā' as Marfū', on the authority of Abū Hurayrah, mentioned in the chapter.

(1) See: ((Taqrīb at-Tahdhīb)) by Ibn Hajar 1/485, ((Al-Jarḥ wat-Taʿdīl)) by Ibn Abī Ḥātim 5/37.
- See: ((Jāmi' al-Bayān)) by Aṭ-Ṭabarī 30/220, ((Maʿālim at-Tanzīl)) by Al-Baghawī 8/446.
- Ibn Ḥajar said in ((Fatḥ Al-Bari)) 3/304: The most likely to be true, the saying of Ibn ʻAbbās - meaning the narration of ʻIkrimah and Shahr, that is, compensating the one who spends in place of what he spent.
- Aṭ-Ṭabarī favored this view in ((Jāmi' al-Bayān)) 30/220.
- Ibn Al-Qayyim said in ((Al-Tibyān fī Aqsām Al-Qur'ān)) (p. 39): The three sayings refer to the best deeds, and the best reward. Therefore, who interpreted it as there is no god but Allah; he had interpreted it with the most perfect reward. And who interpreted it with compensation, mentioned one of the reward, whereupon, this a worldly reward and Paradise is this is a worldly reward, and Paradise is the reward in the Hereafter, so the ratification of good deeds is returned to the ratification of faith and its reward, and the more correct is that it includes both of the two matters.

So We will prepare him in this world. The Arabs say that the sheep of so-and-so are facilitated: if they are born or are prepared for childbirth. The poet composed in this regard:

They are our masters, they claim,

But they are our masters if their sheep gave birth.

﴿For the way of ease﴾ for the easy way, which is to act according to what pleases Allah Almighty.

It was said that this verse was revealed about Abū Bakr as-Ṣiddīq (may Allah be pleased with him).

Qur'ān 92: 8 ﴿And as for the one who is stingy}, in spending in charity, ﴿and indifferent ⌜to Allah﴾, so he would not desire His reward.

Qur'ān 92: 9 ﴿And ⌜staunchly⌝ denies the finest reward﴾

Qur'ān 92: 10 ﴿We will facilitate for them the path of hardship﴾,

That is, to act in disobedience, thus Allah will not be pleased with him, accordingly he will be admitted to the Fire. It is as if He said: We will fail him and lead him [9/a] to the difficult matter, which is the punishment, and it was said that We will admit him into Hell, and al-ʿUsrā is a name for it. If it is argued: What type of facilitation will be in al-ʿUsrā? It will be said: If two opposite words were combined together, one of them refers to good and the other refers to evil, this will be permissible, as in the verse:

﴿Give good news of a painful torment﴾ [Qur'ān: 9: 34]

[3502] Ibn Fanjawayh informed me, Ibn Ḥamdān related to us, Ibn Māhān related to us, Muḥammad ibn Kathīr related to us, Shu'bah related to us, on the authority of al-A'mash, on the authority of Sa'd ibn ʿUbaydah, on the authority of Abī Abd Al-Raḥmān as-Sulamī, that ʿAlī ibn Abī Tālib, may God be pleased with him, said:

the Messenger of Allah (P.B.U.H) was at a funeral, so he took a stick and started to poke on the ground, and said:

"There is none of you but has his place written for him in Paradise or in the Hell- Fire." They said, "O Allah's Apostle! Shall we depend (on this fact and give

up work)?" He said, "Carry on doing (good deeds), for everybody will find it easy to do (what will lead him to his destined place)." (1)

He recited: ﴿As for the one who is charitable, mindful ˹of Allah﴾, up to the end of the surah. [Qur'ān 92: 5: the end]

Qur'ān 92: 11 ﴿And their wealth will be of no benefit to them when they tumble ˹into Hell˺﴾

Mujāhid said, "This means when he dies. "Qatādah and Abū Sālih said: "When he goes down into the Fire."

And Al-Kalbī said: It was revealed about Abū Sufyān ibn Ḥarb.

Qur'ān 92: 12 ﴿It is certainly upon Us ˹alone˺ to show ˹the way to˺ guidance﴾

"This means, We will explain what is lawful and what is prohibited." Others have said that it means, "Whoever traverses upon the path of guidance, then he will reach Allah (i.e., in the Hereafter)." They consider this Ayah like Allah's saying,

﴿And upon Allah is the responsibility to explain the Straight path﴾ (Qur'ān: 16:9), that is, whoever intends the path of Allah; he will be on the right path.

﴿All good is in Your Hands﴾ [3: 26]

﴿He has also provided you with clothes protecting you from the heat﴾ [16: 81]

Qur'ān 92: 13 ﴿And surely to Us ˹alone˺ belong this life and the next﴾

so whoever asks for them other than their owner has erred on the way.

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(1) **[3502] The assessment of the reliability of the chain of transmitters:**
- It includes Ibn Māhān whom I could not find, and the Ḥadīth is authentic, as it will come.

The authentication of Ḥadīth:
- It was narrated by Al-Bukhārī in the Book of Interpretation, Chapter: His saying: {As for the one who is charitable, mindful ˹of Allah} [Qur'ān: 92: 5],
- Chapter: His saying: {and ˹firmly˺ believes in the finest reward} [Qur'ān: 92: 6], Chapter: {We will facilitate for them the Way of Ease} [Qur'ān: 92: 7], and Chapter:
- {And as for the one who is stingy, indifferent ˹to Allah} [Qur'ān: 92: 8] (4945-4947). It was narrated by Muslim in the Book of Destiny, Chapter: How the human being was created in his mother's womb, and the writing of his sustenance, his life span, his work, his misery and his happiness. (2647).

Qur'ān 92: 14 ﴿And so I have warned you of a raging Fire﴾

meaning: Blazing and glowing.

'Ubayd ibn 'Ubay recited it (Tatalaẓā) according to the origin. However, other reciters read it with dropping Tā'. Al-Bazzī on the authority of ibn Kathīr recited it with duplication of Tā'.

Qur'ān 92: 15 ﴿In which none will burn except the most wretched﴾

Qur'ān 92: 116 ﴿Who deny and turn away﴾.

Abū Hurayrah, may Allah be pleased with him, said: You will enter Paradise, except for those who refuse, They said: O Abū Hurayrah, and whoever refuses to enter Paradise, he recited the Almighty's saying:

﴿Who deny and turn away﴾ [Qur'ān 92: 16] (1)

[3503] Ibn Fanjawayh informed us, [10/a] Burhān ibn 'Alī aṣ-Ṣufī related to us, Abū Khalīfah informed us, al-Qa'nabī informed us, Mālik said: 'Umar ibn 'Abdul 'Azīz prayed for us in Maghrib and recited it ﴿By the night when it covers﴾, and when he came to this verse: ﴿And so I have warned you of a

(1) Aṭ-Ṭabarī reported it in ((Jāmi' Al-Bayān)) 30/226, saying: Abū Kurayb narrated to us, he said: Wakī' narrated to us, he said: Hishām ibn Al-Ghāz narrated to us, on the authority of Makḥūl, on the authority of Abū Hurayrah.
- Abū Kurayb is Muḥammad ibn 'Al-Alā' ibn Kurayb Al-Hamadānī, trustworthy, as in ((Taqrīb Al-Tahdhīb)) by Ibn Ḥajar 2/121.
- Wakī' ibn Al-Jarraḥ, trustworthy, as in ((Taqrīb Al-Tahdhīb)) by Ibn Ḥajar 2/283.
- Hishām ibn Al-Ghāz Al-Jarshī, trustworthy, as in ((Taqrīb Al-Tahdhīb)) by Ibn Ḥajar 2/268.
- Makḥūl ash-Shāmī Abū 'Abdullah is trustworthy, as in ((Taqrīb at-Tahdhīb)) by Ibn Ḥajar 2/211.
- This Ḥadīth was narrated through trustworthy men, and its chain of transmission is broken, because Makḥūl did not hear from Abū Hurayrah, may Allah be pleased with him, but he reported from him Mursal traditions.
- See: ((Tahdhīb At-Tahdhīb)) by Ibn Ḥajar 5/529 et seq.
- A similar transmission was reported from the Ḥadīth of Abū Hurayrah with the wording: ((All my people will enter paradise except those who refuse)). On being asked who refused, he replied, ((He who obeys me will enter paradise, and he who disobeys me has refused)). Narrated by Al-Bukhārī in the Book of Holding on to the Sunnah, Chapter: Following the Sunnah of the Messenger of Allah (P.B.U.H) (7280)).

raging Fire﴾, he burst into tears, so much that he could not complete it and he recited another surah. (1)

Qur'ān 92: 17 But the righteous will be spared from it﴾

Qur'ān 92: 18 ﴿who donate ˹some of˺ their wealth only to purify themselves﴾

Men wished that I would die, and if I die,

then this is a way in which I am not alone

[3504] Abū ʿAbdullah al-Ḥusayn ibn Muḥammad ibn al-Ḥusayn al-Ḥāfiz informed me, Abū Hudhāfah Aḥmad ibn Muḥammad ibn ʿAlī related to us, ʿAbd al-Raḥmān ibn Muḥammad ibn ʿAbdullah al-Muqri' related to us, my grandfather related to us, Sufyān ibn ''Uyaynah related to us, On the authority of Hishām ibn ʿUrwah, on the authority of Sālim.

[3505] Ibn Fanjawayh informed me, Ibn Yūsuf related to us (10/b), Ibn ʿImrān related to us, Abū ʿUbaydullah al-Makhzūmī related to us, Sufyān related to us, on the authority of Hishām ibn ʿUrwah, that his father said: Abū Bakr, may Allah be pleased with him, set seven free, all of them were be punished for the sake of Allah Almighty: Bilāl, ʿAmir ibn Fuhayrah, an-Nahdiyyah, her daughter, Zunyarah, Umm ʿUmays, and the slave-girl of Banū al-Mu'mmil. As for Zunyarah, she was Roman, and she belonged to the Banū ʿAbd ad-Dār. When she converted to Islam, she became blind, hence, they said: Al-Lāt and al-Uzzā blinded her. She said: I disbelieve in al-Lāt and al-Uzzā, thereupon, Allah brought her sight back to her and Abū Bakr, may Allah be pleased with him, passed by her while she was grinding, and her mistress was saying: By Allah, I will not free you until he frees you from

(1) **[3503] The assessment of the reliability of the chain of transmitters:**
- Ṣaḥīh.

The authentication of Ḥadīth:
- Al-Qurṭubī mentioned it in ((Al-Jāmi' Li Aḥkām Al-Qur'ān)) 20/86-87, and I did not find it among those who wrote about the biography of ʿUmar ibn ʿAbdul ʿAzīz, and I found analogues for it.
- Ibn Abī al-Dunyá narrated in the book ((Al-Raqqah wal Bukā')) (p. 90), and in (p. 279) with his chain of transmission to Muqātil ibn Ḥayyān, he said: I prayed behind ʿUmar ibn ʿAbdul ʿAzīz and he recited {And detain them, for they must be questioned} [Qur'ān: 37: 24], so he began to repeat it, unable to pass it.

your hard labor. Thus, Abū Bakr (may Allah be pleased with him) said: I will release her, mother of so and so, how much does she? She said: she costs such and such ounces. He said: I have taken it, get up. She said: Until I finish my grinding. As for Bilāl, he bought it while he was buried with stones. The polytheists said: If you would like to buy him for only [11/a] one ounce, We will sell him. However, Abū Bakr, may Allah be pleased with him, said: If you would like to sell him for more than one hundred ounces, I will take him. Therefore, it was revealed about him:

﴿But the righteous will be spared from it * Who donate ⌜some of⌝ their wealth only to purify themselves﴾, up to the end of the Surah.

He converted to Islam and he had forty thousand, so he spent all of them, meaning, Abū Bakr, may Allah be pleased with him. (1)

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(1) **[3504- 3505] The assessment of the reliability of the chain of transmitters:**
- Mursal, and in its chain of transmission, I did not find it.

The authentication of Ḥadīth:
- It was reported by Ibn Isḥāq as in ((As-Sīrah An-Nabawiyyah)) by Ibn Hishām 1/211 with an authentic chain of narrators to ʿUrwah.
- See: ((Al-Tabaqāt Al-Kubrá)) by Ibn Saʿd 8/255, ((Al-Wasīṭ)) by Al-Wāḥidī 4/503, ((Al-Bidāyah wan-Nihāyah)) by Ibn Kathīr 3/58, ((Al-Iṣābah)) by Ibn Ḥajar 4/169, 8/257.
- the first of it was reported by:
- Ibn Abī ʿĀṣim in ((Al-Aḥād wa Al-Mathānī)) 1/203 (261), Aṭ-Ṭabarānī in ((Al-Muʿjam Al-Kabīr)) 1/336 (1008), and Ibn Abī Ḥātim in ((Tafsīr al-Qurʾān al-ʾAẓīm)) as in ((Ad-Durr Al-Manthūr)) by As-Suyūṭī 6/607, and Abū Nuʿaym in ((Maʿrifat aṣ-Ṣaḥābah)) 3/52, all of them via Hishām ibn ʿUrwah on the authority of his father as Mursal.
- Al-Ḥākim related it in ((Al-Mustadrak)) 3/321 from the path of Hishām ibn ʿUrwah n his father on the authority of ʿĀʾishah, may Allah be pleased with her, and he said: It is authentic according to the condition of the two sheikhs, yet they did not report it.
- In addition, Adh-Dhahabī agreed with him.
- As for his saying: As for Bilāl. So see it in ((Ḥilyat Al-Awliyāʾ)) by Abī Nuʿaym 1/150, Adh-Dhahabī said about it in ((Siyar Aʾlām Al-Nubalāʾ)) 1/353: Its chain of transmission is strong.
- As for his saying: He embraced Islam and he had forty thousand, Yaʿqūb ibn Sufyān Al-Fasāwī reported it in ((Al-Maʾrifat wal-Tārīkh)) 3/254. He said: Al-Ḥamīdī narrated to us: Sufyān narrated to us, Hishām narrated to us. On the authority of his father, so he mentioned it as Mursal, because ʿUrwah did not meet Abū Bakr, may Allah be pleased with him. And Ibn Ḥajar mentioned it on his authority in ((Al-Iṣābah)) 4/169.
- See: ((Maʾālim at-Tanzīl)) by Al-Baghawī 8/448, ((Lubāb at-Taʾwīl)) by al-Khāzin 4/385, ((Jumal Min Ansāb al-Ashrāf)) by al-Baladhrī 1/209 et seq. He mentioned it and wrote biographies of the names mentioned in the report.

[3506] ʻAbdullah ibn Ḥāmid informed me, Abū Saʾīd al-Ḥasan ibn Aḥmad ibn Jaʾfar al-Yazdī informed me, Abū Muḥammad ʻAbdullah ibn Muḥammad ibn Abī ʻAbd Al-Raḥmān al-Muqriʾ informed us, Sufyān ibn ʻUyaynah narrated to us, He who heard Ibn az-Zubayr on the pulpit related to me, while he was saying: Abū Bakr, may Allah be pleased with him, used to buy the weak and set them free, so his father said to him: O my son, if you were to buy someone who would prevent your back, hence, he said: I want to prevent my back, so it revealed about him:

﴿But the righteous will be spared from it﴾, to the end of the surah, and his name was ʻAbdullah bin ʻUthmān, may Allah be pleased with them. (1)

Atā reported Ibn ʻAbbās, may Allah be pleased with them both, as commenting on this in this verse: When Bilāl converted to Islam, he went to the idols and armed them, and [11/b] the polytheists entrusted a woman to protect the idols,

(1) **[3506] The assessment of the reliability of the chain of transmitters:**

- Its chain is weak because ibn ʻUyaynah's sheikh is Majhūl, also its chain of transmission includes those whom I did not find.
- What also appears to me is that there is an omission in the chain of narrators between ʻAbdullah ʻAbd al-Raḥman ibn Muḥammad al-Muqrīʾ and Sufyān ibn Uyaynah, and the omitted one seems to be ʻAbdullah ibn Yazīd al-Makkī, trustworthy, virtuous, so the omission is: My grandfather narrated to us as in the previous chain of transmission, and Allah knows best.

The authentication of Ḥadīth:

- See: Asbāb al-Nuzul by Al-Wāḥidī (p. 480), and As-Suyūṭī attributed it in ((Ad-Durr al-Manthūr)) 6/607 to al-Ḥākim, Maʾālim al-Tanzīl by Al-Baghawī 8/448, ((Lubāb at-Taʾwīl)) by al-Khāzin 4/384.
- See: ((As-Sīrah an-Nabawiyyah)) by Ibn Hishām 2/212, and it was narrated by Ibn Abī ʻĀṣim in ((Al-Aḥād wal-Mathānī)) 1/203 without indicating the reason for the revelation. Al-Ḥākim narrated it in ((Al-Mustadrak)) 2/572, and he said: It is authentic according to the condition of Muslim, however, they did not report it, and Adh-Dhahabī was silent about it.
- Similarly, Al-Bazzār narrated it briefly as in ((Kashf Al-Astār)) 3/81 (289) and he mentioned that it is the reason for the revelation of the Almighty's saying: {not in return for someone's favours} [Qurʾān: 92: 19] The verse, Al-Haythamī said in ((Majmaʿ Al-Zawāʾid)) 7/138: Its chain includes ibn Thābit, Ibn Ḥibbān declared him trustworthy and a group graded him weak. However, sheikh Al-Bazzār did not name him, and it was narrated by Aṭ-Ṭabarī in ((Jāmiʿ Al-Bayān)) 30/228 and in it Muṣʿab ibn Thābit, he mentioned that he was the reason for the revelation of {We will facilitate for them the Way of Ease} [Qurʾān: 92: 7], and the authentication of Ḥadīth is there.

so the woman informed them, and Bilal was a slave to ʻAbdullah ibn Judʾān. So they complained to him, so he gave him to them, along with a hundred camels to slaughter for their idols. Then they took him and started to torture him in al-Ramḍāʾ (severe heat), while he was saying: One, one. The prophet (P.B.U.H) passed by him one day and said: the one will save you, then the Messenger of Allah (P.B.U.H) told Abū Bakr that Bilāl is being tortured for the sake of Allah, whereupon, Abū Bakr carried a pound of gold and bought him for it.

Saʾīd ibn al-Musayyib said: I have been informed that Umayyah ibn Khalaf said to Abū Bakr (may Allah be pleased with him) with regard to Bilāl: Would you sell him? Whereupon, Abū Bakr said: I buy him in exchange for Nasṭās, who was Abū Bakr's slave and he possessed ten thousand dinars, maidservants, and cattle. He was a polytheist, but Abū Bakr offered him to possess all his property, provided that he should accept Allah, yet he refused, accordingly Abū Bakr abhorred him. When Umayyah said to Abū Bakr, I would sell him to you in return for your slave Nasṭās; hence Abū Bakr seized the chance and purchased Bilāl. At this the polytheists said: Abū Bakr only did as he owed a favor to Bilāl.

Thereupon, Allah (may He be glorified and exalted) revealed:

﴿who donate ˹some of˺ their wealth only to purify themselves﴾

Qurʾān 92: 19 ﴿Not in return for someone's favors﴾

meaning: None of those whom he set free, {In return for someone's favours}, he had no favor to reward him for it.

Qurʾān 92: 20 ﴿But seeking the pleasure of their Lord, the Most High﴾.

Qurʾān 92: 21 ﴿They will certainly be pleased﴾

He seeks only Allah's reward in the Hereafter, in compensation for what he spent in this world.

[3507] Abū al-Qāsim Yaʾqūb ibn Aḥmad ibn as-Surī al-Arūḍī informed us, Darb al-Ḥājib, Abū Bakr Muḥammad ibn ʻAbdullah al-Umānī al-Ḥafīd informed us, Naṣr ibn Yaʾqūb, al-Qalānisī al-Rifā related to us, Jaʻfar ibn Muḥammad ibn Sawwār ibn Sinān related to us, in the year two hundred and

fifty-five, ʿAlī ibn Ḥujr, on the authority of Isḥāq ibn Najīḥ, on the authority of ʿAṭāʾ, he said:

A man from the Ansār had a palm tree, and he had a neighbor, its dates would fall in his neighbor's house, and his children used to eat from its dates, so he complained about this to the Prophet (P.B.U.H). Thereupon, the Prophet (P.B.U.H) said to him [12/b]: "Sell it me for a palm tree in Paradise, but he refused. When he came out, Abū ad-Daḥdāḥ met in and said: Would you sell it to me for Ḥusnā, which is a garden for him. Then he said: It is yours. Then Abū ad-Daḥdāḥ came to the Messenger of Allah (P.B.U.H) and said: Would you buy it from me for a palm tree in Paradise. He said: Yes. At this, he said: It is your, so the Prophet (P.B.U.H) called upon the Anṣāri's neighbor and said: It is yours, accordingly: Allah (may He be glorified and exalted) revealed:

﴿By the night when it covers﴾ [92: 1], up to His statement:

﴿Surely the ends you strive for are diverse﴾ [92: 4], that is, Abū ad-Daḥdāḥ and the Anaṣārī (the owner of the palm tree).

﴿As for the one who is charitable, mindful ˹of Allah﴾ [92: 5],

refers to Abū ad-Daḥdāh.

﴿And ˹firmly˺ believes in the finest reward﴾ [92: 6]

meaning: the reward.

﴿We will facilitate for them the Way of Ease﴾ [92: 7], that is, Paradise.

﴿And as for the one who is stingy, indifferent ˹to Allah﴾ [92: 8]

means: The Anaṣārī.

﴿And ˹staunchly˺ denies the finest reward﴾ [92: 9] meaning: The reward.

﴿We will facilitate for them the path of hardship﴾ [92: 10], that is, Fire.

﴿And their wealth will be of no benefit to them when they tumble ˹into Hell﴾ [92: 11] meaning: If he dies [13 / b] up to His statement:

﴿And so I have warned you of a raging Fire*in which none will burn except the most wretched﴾ [92: 14-15], refers to the owner of the palm tree.

﴿Who deny and turn away * But the righteous will be spared from it﴾ [92: 16-17], refers to Abū ad-Daḥdāḥ

﴿Who donate ˹some of˺ their wealth only to purify themselves﴾[16-17], who is, Abū ad-Daḥdāh.

﴿Not in return for someone's favors﴾ [92: 19], there is no one owes him a favor.

﴿But seeking the pleasure of their Lord, the Most High* They will certainly be pleased﴾ [20: 21]

He will be pleased when he enters Paradise. Whenever the Prophet (P.B.U.H) would pass by this palm tree and its nearby clusters, he would say: Clusters and clusters for Abū ad-Daḥdāh in Paradise. (1) (2)

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(1) Imam Muslim narrated in the Book of Funerals, chapter: The observer of prayer rides on the funeral when he leaves (965), from the Ḥadīth of Jābir ibn Samrah that the Prophet (P.B.U.H) prayed for Ibn ad-Daḥdāḥ, then an unsaddled horse was brought to him and a person hobbled it, and he (the Messenger of Allah) rode upon it and it bounded and we followed it and ran after it. One of the people said that the Prophet (P.B.U.H) remarked: How many among hanging bunches in the Paradise are meant for Ibn Daḥdāh?

(2) **[3507] The assessment of the reliability of the chain of transmitters:**

- Its chain is weak, the Ḥadīth is sent. And in his chain of transmission, Isḥāq ibn Najīh, he was declared a liar, and in his narrators there were those whom I did not find.

The authentication of Ḥadīth:

- It was narrated by him on the authority of Ibn ʻAbbās, may Allah be pleased with him, Ibn Abī Ḥātim, as in ((Tafsīr al-Qur'ān al-'Aẓīm)) by Ibn Kathīr 14/375-376, and Ibn Kathīr said about him: This is how Ibn Abī Ḥātim narrated it, and it is a Gharīb Ḥadīth, and As-Suyūṭī said in ((Ad-Durr al-Manthūr)) 6/603-604: Ibn Abī Ḥātim reported it with a weak chain of transmission.
- See: ((Ma'ālim at-Tanzīl)) by Al-Baghawī 8/446, ((Al-Wasīṭ)) by Al-Wāḥidī 4/502.
- Similarly, Al-Wāḥidī reported it in ((Asbāb An-Nuzūl)) (pp. 477-478), and in its chain of transmission is Ḥafṣ ibn ʻUmar ibn Maymūn Al-ʻAdanī and ʻUḍayf. As in ((Taqrīb at-Tahdhīb)) by Ibn Hajar 1/228.
- See ((al-Jāmi' li Aḥkām al-Qur'ān)) by Al-Qurṭubī 20/90, and al-Nawawī referred to it in ((Sharh Sahih Muslim)) 7/33. The owner of the palm tree was named Abū Lubābah. Moreover, Ibn Abī Ḥātim mentioned to Abī Al-Ḥaddāh when he said: {Who will lend to Allah a good loan which Allah will multiply many times over?} [Qur'ān 2: 245] another story.
- See: ((Tafsīr al-Qur'ān al-'Aẓīm)) by Ibn Kathīr 2/416-417.
- Al-Khāzin said in ((Lubāb at-Ta'wīl)) 4/435: After mentioning this reason: This saying has weakness because the surah is Meccan, and this story was revealed in Medina, so

Surat aḍ-Ḍuḥā (the Morning Hours)

Surat aḍ-Ḍuḥā was revealed in Mecca; it consists of one hundred and seventy-two letters, forty words, and eleven verses.

[3508] Muḥammad ibn al-Qasīm al-Faqīh informed me, Muḥammad ibn Yazīd related to us, Abū Yaḥyá al-Bazāz related to us, Muḥammad ibn Mansūr related to us, Muḥammad [13/b] bin ʿImrān ibn ʿAbd al-Raḥmān ibn Abī Laylā related to us, My father related to me, on the authority of Mujāhid ibn ʿAbdul Waḥid, on the authority of al-Ḥajjāj ibn ʿAbdullah, on the authority of Abū al-Khalīl, on the authority of ʿAlī ibn Zayd, and ʿAṭā ibn Abī Maymūnah, on the authority of Zirr ibn Ḥubaysh, on the authority of Abī Ka'b, he said: The Messenger of Allah (P.B.U.H), said:

((Whoever recites Surat aḍ-Ḍuḥā, he will be among those whom Allah Almighty pleases Muḥammad to intercede for him, and ten good deeds that Allah writes in the number of each orphan and needy)). (1)

In the Name of Allah, the Most Gracious, the Most Merciful

Qur'ān 93: 1 Allah (may He be glorified and exalted) said:

﴿By the morning hour﴾

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if the story is true, then this surah was revealed in Mecca, and its ruling appeared in Medina. It is correct that it was revealed about Abū Bakr, may Allah be pleased with him, and Umayyah ibn Khalaf, because the context of the verses requires that.

- Al-Qurṭubī said in ((Al-Jāmi' Li Aḥkām Al-Qur'ān)) 90/20: The most correct thing is that this surah was revealed about Abū Bakr, may Allah be pleased with him.
- Ibn Kathīr said: More than one of the commentators mentioned that these verses were revealed about Abū Bakr As-Ṣiddīq, may Allah be pleased with him, to the extent that some of them mentioned the consensus of the commentators on that. ((Tafsīr al-Qur'ān al-'Aẓīm)) 14/379.

(1) **[3508] The assessment of the reliability of the chain of transmitters:**

- Its chain is Mawḍū'.

The authentication of Ḥadīth:

- Advance repeatedly at the beginning of the wall.

The commentators said: The Jews asked the Messenger of Allah (P.B.U.H), about Dhul-Qarnayn, the Companions of the Cave and about the Spirit, so he said: I will tell you tomorrow, and he did not say: God willing, so the revelation withheld from him. (1)

And Zayd bin Aslam said: The reason for Gabriel's delay was that a puppy was in [14/a] the house of the Prophet (P.B.U.H), so when Gabriel brought down, the Messenger of Allah (P.B.U.H) blamed him for being delayed of him, whereupon, he said: "O Muḥammad, did not you know that we (angels) do not enter a house in which there is a dog or a picture."(2)

(1) (See: ((Al-Wasīṭ)) by Al-Wāḥidī 4/508, ((Ma'ālim at-Tanzīl)) by Al-Baghawī 8/453, ((Zād Al-Masīr)) by Ibn Al-Jawzī 9/154, ((Al-Jāmi' Aḥkām Al-Qur'ān)) by Al-Qurṭubī 20/93. Furthermore, Ibn Al-Jawzī attributed it in ((Zād Al-Masīr)) 5/249 to 'Ikrimah, Qatādah and Aḍ-Ḍaḥāk.
- And he mentioned that this is the reason for the revelation of His saying, the Most High: {We only descend by the command of your Lord. To Him belongs whatever is before us and whatever is behind us} Qur'ān: 19: 64]].
- And the question of the Jews does not come with the fact that the surah is Meccan, except that Ibn Al-Jawzī mentioned in his interpretation of the Almighty's saying: { And never say of anything, "I will definitely do this tomorrow* without adding, "if Allah so wills!} [Qur'ān 24: 23-24] This is the reason, then he said: The Quraysh asked the Prophet (P.B.U.H)
- See: ((Zād Al-Masīr)) 5/127, and it also occurred in ((Sīrat Ibn Isḥāq)) (p. 202).
- Ibn Ḥajar said in ((Fatḥ Al-Bāri)) 8/710: The mention of Surat Aḍ-Ḍuḥá here is far away, but it is permissible for the time between the two stories to be close, so some narrators joined one of the two stories to the other.

(2) See: ((Ma'ālim at-Tanzīl)) by Al-Baghawī 8/453, ((Zād Al-Masīr)) by Ibn Al-Jawzī 9/154.
- This saying was mentioned on the authority of Khawlah, the female servant of the Prophet (P.B.U.H) Al-Wāḥidī mentioned it in ((Asbāb al-Nuzūl)) (p. 458), and it was narrated by al-Ṭabarānī in ((Al-Mu'jam Al-Kabīr)) 24/242, and Ibn Ḥajar attributed it in ((Al-Maṭālib Al-'Āliyah)) 4/182 by Abū Bakr ibn Abī Shaybah. Similarly, Al-Buṣirī mentioned it in ((Itḥaf Al-Khayrah Al-Mahrah)) 6/301 and said: This is a weak chain of transmission.
- Al-Haythamī said in ((Majma' az-Zawā'id)) 7/138: It was narrated by Al-Ṭabarānī and Umm 'Ḥafṣ, I did not know her. Ibn Ḥajar said in ((Fatḥ Al-Bārī)) 8/710: Now I found in Aṭ-Ṭabarānī with a chain of narrators in it who does not know that the reason for its revelation was the presence of a dog puppy under his bed (P.B.U.H), that he did not feel, so Gabriel slowed him down for that, and the story of Gabriel slowing down because of the dog being under his bed is well-known, but it is strange

And they differed in the period of delay of revelation from him, so Ibn Jurayj said: It was twelve days, while Ibn ʿAbbās said: It was fifteen days, and it was said: Twenty-five days, whereas Muqātil said: It was forty days. (1)

They said: the idolaters said: the Lord of Muḥammad has forsaken him and He hates him. Were his command from Allah, the revelation would not

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that it was the reason for the revelation of this verse.

- I said: The story of Gabriel slowing down because of the dog that Ibn Ḥajar referred to. It was narrated by Muslim in the Book of Dress and Adornment, Chapter: The prohibition of depicting the image of an animal and the prohibition of taking what has a picture that is not disrespectful with furnishings and the like, and that the angels, peace be upon them, do not enter a house in which there is a picture, nor a dog from Hadith Maymūmnah, may Allah be pleased with her (2105).

(1) Narrated by Imām Ahmad in his ((Musnad)) 1/403 (2182) he said: Abu Al-Yamān narrated to us, Ismāʾīl ibn ʿAyyāsh narrated to us, on the authority of Thaʾlabah bin Muslim Al-Khathʾamī, on the authority of Abū Kaʾb Mawlá Ibn Abbās, on the authority of Ibn Abbās, on the authority of the Prophet (P.B.U.H): ((It was said to him: O Messenger of Allah, Gabriel, peace be upon him, delayed his visit for you, so he said: Why does he not delay for me, while you are around me who do not wait, do not trim your nails, do not trim your mustaches, and do not clean your ribs)).

- Aṭ-Ṭabarānī narrated it in ((Al-Muʾjam Al-Kabīr)) 11/431 (12224) he said: Abū ʿĀmir An-Naḥawī narrated us, Sulaymān ibn ʿAbdul Raḥmān Al-Dimashqī narrated to us, Ismāʾīl ibn ʿAyyāsh narrated it. The Ḥadīth is weak. It includes Thaʾlabah ibn Muslim Al-Khathʾamī, Mastūr, as in ((Taqrīb Al-Tahdhīb)) by Ibn Hajar 1/149. And there is Abū Kaʾb, the freed slave of ʿAlī ibn Abdullah ibn ʿAbbās. Abū Zurʿah said: He is not known except in this Ḥadīth, and he is not named.
- See: ((al-Jarḥ wat-Taʾdeel)) by Ibn Abī Ḥātim 9/430.
- The meaning of the last part of it was narrated from his saying: ((O Gabriel, I did not come until I missed you...)) Aṭ-Ṭabarī in ((Jāmiʾ Al-Bayān)) 16/104, with the wording: Gabriel withheld from the Prophet (P.B.U.H), so the Messenger of Allah (P.B.U.H) felt sorrow and grief, so Gabriel came to them and said: O Muhammad {We only descend by the command of your Lord} [Qurʾān: 19: 64] and its chain of transmission is weak, including ʿAṭṭiyah Al-ʿ ʿAwfī.
- In addition, it was narrated in its meaning according to aṭ-Ṭabarī in the previous place, and al-Ḥākim in ((Al-Mustadrak)) 2/667 and he said: An authentic Ḥadīth according to the conditions of the two Sheikhs, and they did not record it, and Adh-Dhahabī agreed with him.
- Al-ʿAynī mentioned it in ((ʿUmdat Al-Qārī)) 16/165 on the authority of Muqātil as Marfūʿ. Similarly, Al-Qurtūbī narrated it in ((Al-Jāmiʾ Li Aḥkām Al-Qurʾān)) 20/93-94 with the wording of the compiler.

stop and would continue as it was the case with the prophets before him.

the Muslims said: O Messenger of Allah, why the revelation does not come down to you? He said: How it comes down and you neither purify your knuckles nor do you trim your nails, whereupon Allah Almighty revealed this Surat, so the Prophet (P.B.U.H) said: Why are you late to me, I miss you, so Gabriel (P.B.U.H) said [14 / b]: And I was more eager for you, but I am a servant commanded

﴿We only descend by the command of your Lord….﴾ [Qur'ān 19: 64]

[3509] ʿAbdullah ibn Ḥāmid informed us, Muḥammad ibn Yaʾqūb informed us, Al-Ḥasan ibn ʿAlī ibn ʿAffān related to us, Abū Usāmah related to us, on the authority of Sufyān, on the authority of al-Aswad ibn Qays that he heard Jundab ibn Sufyān saying: The Prophet (P.B.U.H), was thrown with a stone in his finger, and he said: Are you nothing but a finger that bleed, and for the sake of Allah what it suffer, so he stayed two or three nights without getting up. Then a woman said to him: O Muḥammad, I see that your devil has forsaken you, he does not approach you for two or three nights.

It was said that this woman who said this was Umm Jamīl, the wife of Abū Lahab, whereupon Allah Almighty sent down:

﴿By the morning sunlight﴾. (1) It refers to the whole daytime, as proven

(1) **[3509] The assessment of the reliability of the chain of transmitters:**

- Neither Jarḥ nor Taʿdīl was raised about the compiler's sheikh, and Al-Ḥasan ibn ʿAlī is Ṣadūq, and the rest of his narrators are trustworthy.

The authentication of Ḥadīth:

- Narrated by Ibn Abī Ḥātim, he said: Abū Saʾīd Al-Ashajj narrated to us, and ʿAmr ibn ʿAbdullah Al-ʿAwdī said: Abū Usamah narrated to us about it.
- See ((Tafsīr al-Qurʾān al-ʿAẓīm)) by Ibn Kathīr 14/381.
- In the same way, it was narrated by at-Tirmidhī in the Book of Interpretation of the Qurʾān, Chapter: From Surah {Aḍ-Ḍuḥá} (3345), and he said: This is Ḥadīth is Ḥasan Ṣaḥīḥ and its wording: ((I was with the Prophet in a cave when of his finger bled, so the Prophet said: 'Are you but a finger that bleeds – In the cause of Allah is what you have met)). He said: "Gabriel (peace be upon him) was delayed, so the idolaters said: 'Muhammad has been forsaken.' So Allah, Blessed is He and Most High revealed: {Your Lord has neither forsaken you, nor hate you} [Qurʾān: 93: 3]
- Ibn Kathīr said ((Tafsīr al-Qurʾān al-ʿAẓīm)) by Ibn Kathīr 14/382: He mentioned that his finger, peace be upon him, was bled, and he said these words, which agreed that they

by the next verse:

﴿And the night when it falls still!﴾, so night was mentioned in return. It is similar to His statement:

﴿Or did they feel secure that Our punishment would not come upon them by day…..?﴾ [Qur'ān 7: 98], meaning: By day.

Qatādah and Muqātil said: It refers to the time of the forenoon, and it is the hour in which the sun rises, and the day equinoxes from heat and cold in winter and summer.

And it was said: It is the hour in which Allah spoke to Moses (P.B.U.H), and it was said: It is the hour in which the sorcerers fell in prostration, as stated in His saying: ﴿And let the people be gathered mid-morning﴾ [Qur'ān 20: 59]

the scholars of semantics (Ahlul Ma'ānī) stated that there is an implication in the verse, estimated by: the Lord of the morning.

Qur'ān 93: 2 ﴿And the night when it falls still!﴾

Al-Ḥasan said: When it comes with its darkness, this is the narration of al-'Awfī on the authority ibn 'Abbās.

Al-Wālibī reported from him that he said: If it goes. Aḍ-Ḍaḥāk said: It covers everything. Mujāhid, Qatādah and Ibn Zayd lived in creation and

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were balanced, and are proven in the two Ṣaḥīhs, but the strange here is that it has been made as a reason for leaving night prayer, and the revelation of this surah.

- The Ḥadīth referred to by Ibn Kathīr was narrated by Al-Bukharī in the Book of Jihad, in the chapter on those who got hurt o being stabbed in the cause of Allah (2802), and Muslim in the book of Jihad and As-Siyar, in the chapter on the harm the polytheists and hypocrites met with the Prophet (1796).
- Al-Bukharī narrated in the Book of the Virtues of the Qur'an, Chapter: How the Revelation was revealed and the first thing that was revealed (4983), and Muslim in the Book of Jihad and Walking, Chapter: What the Prophet (P.B.U.H) suffered from the harm of the polytheists and hypocrites (1797), on the authority of Al-Aswad bin Qays who said: I heard a Jundab Ibn Sufyān saying: The Messenger of Allah (P.B.U.H) complained and did not stay for two or three nights, then a woman came to him and said: O Muhammad, I hope that your devil has deserted you, and I have not seen him near you for two or three nights. So came the Divine Revelation: "By the forenoon And by the night When it is still! Your Lord (O Muhammad) has neither Forsaken you Nor hated you" (Qur'ān: 93.1-3)

settled in its darkness. the creation felt tranquil through it and its darkness settled. It is said: Layl Sāj (dark night), and Baḥr Sāj (still sea)

the poet composed in this:

I wish for a moonlight and dark night,

and paths like a weaver's bed.

[15/b] A'shā of Banu Tha'labah said as well:

So what is our fault that the sea of your cousin is

gushing while your sea is a still.

Qur'ān 93: 3 ﴿Your Lord ˹O Prophet˺ has not abandoned you, nor has He become hateful ˹of you﴾

That is, He did not forsake you, since He has chosen you, nor did He become hatful of you since He has loved you, and this occurred in adoposis of the oath.

Qur'ān 93: 4 ﴿And the next life is certainly far better for you than this one﴾

Qur'ān 93: 5 ﴿And ˹surely˺ your Lord will give so much to you that you will be pleased﴾

of reward, and it was said of victory and empowerment, and the multitude of believers, so you will be satisfied.

[3510] ʿAbdullah ibn Ḥāmid informed us, Abū ʿAbdullah Muḥammad ibn ʿĀmir al-Samarqandī informed us, ʿUmar ibn Bajīr related to us, ʿAbd ibn Ḥamīd related to us, on the authority of Qabiṣah, on the authority of Sufyān, on the authority of al-Awzā'ī, on the authority of Ismā'īl ibn ʿUbaydullah, that ʿAlī ibn ʿAbdullah ibn ʿAbbās reported the Messenger of Allah (P.B.U.H) as saying:

((I was shown what is open to my nation treasure upon treasure, so I was pleased with this [16/a] whereupon the verse: ﴿And ˹surely˺ your Lord will give so much to you that you will be pleased﴾ **was revealed. He said, "I will be given in Paradise a thousand palaces of pearls, the dust of them is musk, and in every palace there is what it deserves.** (1)

(1) **[3510] The assessment of the reliability of the chain of transmitters:**
- Mursal, and it came connected, and the Ḥadīth in all its ways is Ṣaḥīḥ.

[3511] ʿAqīl ibn Muḥammad informed me that Abū al-Faraj al-Baghdādī al-Qāḍī informed them, on the authority of Muḥammad ibn Jarīr, ʿAbbād ibn Yaʿqūb related to me, al-Ḥakam ibn Ẓahīr, on the authority of as-Suddī, on the authority of Ibn ʿAbbās commented on the verse: ﴿And ⌜surely⌝ your Lord will give so much to you that you will be pleased﴾, as saying: Muhammad (P.B.U.H) was pleased that none of his household would enter the Fire. (1)

The authentication of Ḥadīth:

- Narrated as Mursal Al-Bayhaqī in ((Dalāʾil Al-Nubuwah)) 7/62 via Qabiṣah in it, and the Ḥadīth came connected from the narration of ʿAlī ibn ʿAbdullah ibn ʿAbbās on the authority of his father.
- Likewise, Al-Bayhaqī narrated it in (Dalāʾil an-Nubuwah) 7/61 from the way of Qabiṣah, with the wording: He presented to the Messenger of Allah (P.B.U.H) what is open to his nation.
- It was narrated by at323-Ṭabarānī in ((al-Mu`jam al-Awsat)) 1/179 (572), and in ((al-Mu`jam al-Kabīr)) 10/337 (10650). Al-Haythamī said in ((Majma` az-Zawāʾid)) 7/138: The chain of transmission of al-Kabīr is Ḥasan.
- Aṭ-Ṭabarī narrated it in ((Jāmi` al-Bayān)) 20/232. And Ibn Abī Ḥātim in ((Tafsīr al-Qurʾān al-ʿAẓīm)), as in ((Ad-Durr Al-Manthūr)) by as-Suyūṭī 6/610, and we found it in ((Al-ʿIlal)) by Ibn Abī Ḥātim (1775).
- It was also narrated by Abū Nuʿaym in ((Ḥilyat al-Awliyāʾ) 3/212.
- Similarly, Al-Wāḥidī narrated it in ((Al-Wasīṭ)) 4/509, all of them narrated it form the way of ʿAmr ibn Hāshim, on the authority of Al-Awzāʿī in it.
- Ibn Abī Shaybah also narrated it in ((al-Muṣannaf)) 7/31 (33980) only the last one, and he said: Rawād ibn Al-Jarrāḥ narrated it to us on the authority of Al-Awzāʿī.
- Al-Ḥākim narrated it in ((Al-Mustadrak)) 2/573 via ʿIṣām ibn Rawād on the authority of his father on the authority of Al-Awzāʿī with it, and he said: This Ḥadīth has an authentic chain of transmission and they did not report it. In addition, Adh-Dhahabī said: ʿIṣām ibn Rawād is the only one who narrated it on the authority of his father, and he is weak.
- I said: ʿIṣām ibn Rawād was not alone with it, rather it was followed by Qabiṣah on the authority of Sufyān and Mūsá ibn Sahl on the authority of ʿAmr ibn Hāshim, all of them narrated it the authority of Al-Awzāʿī with it.
- Thereupon, The Ḥadīth in all of these ways is Ṣaḥīḥ, al-Ḥākim graded it Ṣaḥīḥ, and al-Haythamī graded it as Ḥasan.
- Furthermore, Ibn Kathīr said: This is an authentic chain of transmission to Ibn ʿAbbās, and something like this is said only on the by revelation.
- ((Tafsīr al-Qurʾān al-ʿAẓīm)) 14/383.

(1) **[3511] The assessment of the reliability of the chain of transmitters:**

- Its chain is extremely weak, including al-Ḥakam ibn Ẓahīr is Matrūk, and the compiler's sheikh, I did not find him.

And it was said: This verse is concerned with the intercession for all believers.

[3512] Abū ʿAbdullah al-Fanjawī, Abū ʿAlī al-Muqriʾ related to us, Muḥammad ibn ʿImrān ibn Asad al-Mawṣilī related to us, Muḥammad ibn Aḥmad al-Madhārī related to us, ʿAmr ibn ʿĀṣim related to us, Ḥarb ibn Surayj al-Bazzāz, Abū Jaʿfar Muḥammad ibn ʿAlī, my uncle Muḥammad ibn ʿAlī ibn al-Ḥanafīyah, that his father ʿAlī ibn Abī Ṭālib reported the Messenger of Allah (P.B.U.H) as saying:

"I will intercede on behalf of my Ummah until my Lord (May He be glorified and exalted) says: O Muḥammad, are you pleased, I will say: My Lord, I am pleased." (1)

The authentication of Ḥadīth:

- It was narrated by Aṭ-Ṭabarī in ((Jāmiʾ al-Bayān)) 30/232 and from his chain of transmission is the compiler, and in it al-Ḥakam ibn Ẓahīr is, Matrūk, as previously mentioned, in addition to ʿAbbād, a Rafiḍī, and al-Ḥakam was accused of being Rafiḍī, and as-Suddī was accused of Shiism. In addition, the text calls for their heresy, which increases its weakness.

(1) **[3512] The assessment of the reliability of the chain of transmitters:**

- Its chain is weak, including Muḥammad ibn Aḥmad Al-Madhārī mentioned by Ibn Ḥibbān in ((Ath-Thiqāt)) and neither Jarḥ nor Taʾdīl was raised about him. Also, including Ḥarb ibn Surayj, Ṣadūq yet makes mistakes, and Muḥammad ibn ʿImrān ibn Asad Al-Mawṣilī, I did not found him.

The authentication of Ḥadīth:

- It was narrated by Al-Bazzār in ((Al-Baḥr Al-Zakhkhār)) as in ((Kashf Al-Astār)) 4/170 (3466), Aṭ-Ṭabarānī in ((Al-Muʾjam Al-Awsat)) 2/307 (2062), and Abū Nuʿaym in ((Ḥilyat Al-Awliyāʾ) 3/ 179, all of them narrated it from the path of Muḥammad ibn Aḥmad al-Madārī in it.
- Al-Haythamī said in ((Majmaʾ` Az-Zawāʾid)) 10/377: It was narrated by Al-Bazzār and Aṭ-Ṭabarānī in ((Al-Awsaṭ)), it also includes Muḥammad ibn Aḥmad ibn Zayd Al-Madārī, and I did not recognize him. However, the rest of his men are trustworthy although some of them are weak.
- I said: Al-Madārī Al-Madhārī, his biography was previously mentioned by Ibn Ḥibbān and others, but he was not mentioned in Jarḥ or Taʾdīl.
- Al-Mundhirī graded the Ḥadīth as Ḥasan in his book ((At-Targhīb wat-Tarhīb)) 4/446.
- On my part, I see this Ḥadīth is weak with this chain of transmission, as it relies on Muḥammad ibn Aḥmad Al-Madhārī.
- And he narrated the words of Abī Jaʾfar Al-Wāḥidī in ((Al-Wasīṭ)) 4/510, via Ḥarb Ibn Surayj, Sadūq yet makes mistakes, and there are other sayings about the most hopeful verse in the Qurʾān, see them in ((Fatḥ Al-Bārī)) by Ibn Ḥajar 8/537.

Then he said: You people of Iraq used to say: The most hopeful verse in the Qur'ān:

﴿Say, ⌜O Prophet that Allah says, ⌝ "O My servants who have exceeded the limits against their souls! Do not lose hope in Allah's mercy﴾

[Qur'ān 39: 53]: I said: We will say that, he said: But we the household of the Prophet (P.B.U.H) certainly say this: The most hopeful verse in the Book of Allah Almighty:

﴿And ⌜surely⌝ your Lord will give so much to you that you will be pleased﴾

It refers to intercession.

[3513] Ibn Fanjawayh informed, Aḥmad ibn Ja'far ibn Ḥamdān related to us, Abū 'Āmir Ḥāmid ibn Sa'dān related to us, Aḥmad ibn Ṣāliḥ al-Miṣrī related to us, 'Abdullah ibn Wahb related to us, 'Amr ibn al-Ḥārith informed me, on the authority of Bakr ibn Sawādah related to us, on the authority of 'Abd al-Raḥmān ibn Jubayr, that 'Abdullah ibn 'Amr ibn al-'Āṣ said: the Prophet (P.B.U.H) recited Allah's statement concerning Abraham:

﴿So whoever follows me is with me, and whoever disobeys me—then surely You are ⌜still⌝ All-Forgiving, Most Merciful﴾ [Qur'ān 14: 36], and Abraham (Peace be upon him) said:

﴿If You punish them, they belong to You after all.1 But if You forgive them, You are surely the Almighty, All-Wise.﴾[Qur'ān 5: 118]

((Thereupon, he the Prophet (P.B.U.H) raised hands and said: **(O Allah, nation, my nation) and he cried, hence Allah the Mighty and Sublime said: O Gabriel, go to Muḥammad, and your Lord knows best, and him what makes you cry, then Gabriel came to him and asked him, so the Messenger of Allah (P.B.U.H) told him, then Allah (may He be glorified and exalted) said: O Gabriel, we will please you in your Ummah and we will not harm you)).** (1)

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(1) **[3513] The assessment of the reliability of the chain of transmitters:**

- Its chain includes Aḥmad ibn Ja'far ibn Ḥamdān ad-Daynawayrī, neither Jarḥ nor Ta'dīl was raised about him, and the Ḥadīth is Ṣaḥīḥ, as in the transcript.

The authentication of Ḥadīth:

- It was reported by Imām Muslim in the Book of Faith, Chapter: The supplication of the Prophet (P.B.U.H) for his nation, and his crying out of pity for them (202).

It has been narrated that when this verse was revealed: The Prophet (P.B.U.H) said: ((I will not be pleased and one of my Ummah is in Fire)).

Ja'far ibn Muḥammad said: The Messenger of Allah (P.B.U.H) entered upon Fāṭimah (may Allah be pleased with her), while she was wearing clothes from a wool of the camel, and she was grinding with her own hand, and breastfeeding her son; so the eyes of the Messenger of Allah (P.B.U.H), shed tears when he saw her, and he said: O daughter, hasten the bitterness of this world with the sweetness of the Hereafter, for Allah has sent down:

﴿And ⌜surely⌝ your Lord will give so much to you that you will be pleased﴾.

[3514] Al-Nu'mān ibn Muḥammad al-Jurjānī informed us, Abū al-Ḥasan Muḥammad ibn Muḥammad ibn Muḥammad ibn Ṣāliḥ related to us, Abū al-Faḍl Ṣāliḥ ibn 'Abdullah ibn al-Ḥasan al-Hāshimī related to us, my uncle 'Abdul Ṣamad ibn Ismā'īl ibn 'Abdul Ṣamad ibn 'Alī ibn 'Abdullah ibn 'Abbās related to me, 'Abdul Ṣamad related to me, on the authority of his father, that his grandfather reported the Messenger of Allah (P.B.U.H) as saying about the saying of Allah the Gracious and Glorified:

﴿And ⌜surely⌝ your Lord will give so much to you that you will be pleased﴾, **((Muḥammad is not Pleased and one of my Ummah is in Fire)).** (1)

(1) **[3514] The assessment of the reliability of the chain of transmitters:**

- Its chain is weak, including 'Abd aṣ-Ṣamad ibn 'Alī ibn 'Abdullah ibn 'Abbās is not an authority, and among its narrators are those whom I did not find.

The authentication of Ḥadīth:

- Narrated by Al-Khaṭīb in ((Talkhīṣ al-Mutashābih fi al-Rasam)) 1/173, he said: Abū Sa'd Al-Mālīnī told us, I am 'Abdullah 'Uday, I am Ṣāliḥ ibn 'Abdullah ibn Al-Ḥasan ibn Ismā'īl ibn 'Abd aṣ-Ṣamād ibn 'Alī ibn 'Abdullah ibn 'Abbās ibn 'Abdul Muṭṭalib, My uncle 'Abd aṣ-Ṣamād narrated to me, my grandfather 'Abd aṣ-Ṣamad ibn 'Alī narrated to me, my father narrated to me me on the authority of my grandfather on the authority of the Messenger of Allah (P.B.U.H). It was mentioned by As-Suyūṭī in ((Ad-Durr al-Manthūr)) 6/610.
- Ibn Al-Qayyim said in ((Al-Tibyān fī Aqsām the Qur'ān)) (p. 48): What the ignorant people are deceived by, that he (P.B.U.H) is not satisfied and one of his nation being in the fire, or he is not satisfied that one of his nation enters the fire, this is out of Satan's misleading and deceiving them, as he (P.B.U.H) is satisfied with what his Lord, may He be glorified and exalted, is pleased with, and He, Glory be to Him, will

Then Allah Almighty informed about the case the Prophet (P.B.U.H) was before revelation, and reminded him, so He Almighty said:

Qur'ān 93: 6 ﴿Did He not find you as an orphan then sheltered you?﴾

[3515] ʿAbdullah ibn Ḥāmid al-Aṣbahānī informed me, Muḥammad ibn ʿAbd Allāh al-Nīsābūrī informed us, Muḥammad ibn ʿĪsá related to us, Abū ʿUmar related to us, al-Ḥawḍī and Abū al-Rabīʿ al-Zahrānī related to us, on the authority of Ḥammād ibn Zayd, on the authority of ʿAṭāʾ ibn al-Sāʾib, on the authority of Saʿīd ibn Jubayr, that Ibn ʿAbbās reported the Messenger of Allah (P.B.U.H) as saying:

((I asked my Lord a question, and I wish I had not asked Him. I said: O Lord, you gave Soloman ibn David a great king, and you gave such-and-such, and you gave such-and-such. He said: O Muḥammad, did I not find you an orphan and I sheltered you? I said: Yes, my Lord. He said: Did I not find you lost, so I guided you?)). (1)

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admit the Fire those who deserve it from among the disbelievers and disobedient ones, then He will set a limit for His Messenger to intercede for them, and His Messenger is more knowledgeable about Him and His right than to say: I do not accept anyone from my nation to enter the Fire than to leave him in it. Rather, his Lord, may He be glorified and exalted, allows him to intercede for whomever Allah wills to intercede for, and does not intercede for anyone other than what He has permitted and pleased with.

- And the most correct in His saying: {And ˹surely˺ your Lord will give so much to you that you will be pleased} [Qur'ān: 93: 3]: That it is general, that it is explained outwardly to refers to the good of this world and the Hereafter, so in this world victory and triumph over the enemies, and the abundance of followers, and in the Hereafter public and private intercession, and the praised station, and other than that.
- This is what Ibn Al-Qayyim chose in ((At-Tibyān fi Aqsām the Qur'ān)) (p. 48), and Al-Khāzin in ((Lubāb at-Ta'wīl)) 4/438, and Allah Almighty knows best.

(1) **[3515] The assessment of the reliability of the chain of transmitters:**

- Its chain is weak, including Muḥammad ibn Īsā Aṭ-Tarsūsī, he is among those who plagiarize the Ḥadīth, and neither Jarḥ nor Taʿdīl was raised about the compiler's sheikh, and Ibn As-Sāʾib is Ṣadūq Ikhtalaṭ (got confused). It also contains whom I did not find.

The authentication of Ḥadīth:

- It was narrated by aṭ-Ṭabarānī in ((Al-Mu`jam Al-Awsaṭ)) 4/75 (3651), and he also narrated it in ((Al-Mu`jam Al-Kabīr)) 11/455 (12289), and Al-Ḥākim in ((Al-Mustadrak)) 2/573 and he said: The chain of this Ḥadīth is authentic yet they did not report it. Also, Adh-Dhahabī agreed with it. In addition, it narrated by Al-Bayhaqī in ((Dalā'il An-Nubuwah)) 7/62, Al-Wāḥidī in "Al-Wasīt" 4/510, and Al-Baghawī in

The meaning of the verse: Did He not find you a small, poor, weak orphan when [18/a] your parents died, leaving you no place of refuge or shelter, so He made for you a shelter to take refuge in, and a place to stay in, and joined you to your uncle Abū Tālib until he raised you well, and provided you with provisions.

[3516] I heard al-Ustādh Abā al-Qāsim al-Ḥabībī, I heard Abā Naṣr Manṣūr ibn ʿAbd Allah al-Aṣbahānī, I heard Abā al-Qāsim al-Iskandarānī, I heard Abā Jaʿfar al-Maltī, I heard my father, I heard ʿAlī ibn Mūsá al-Riḍā, I heard Abī saying: Jaʿfar ibn Muḥammad aṣ-Sādiq was asked: Why the Prophet (P.B.U.H) was raised as an orphan, so he said: In order not to be owed for a creature. (1)

[3517] I heard Abū al-Qāsim al-Habībī, I heard Abū Zakarīyā Yaḥyá ibn ʿAbdullah al-Anbārī, relating with a chain of narrators for him that I do not memorize, on the authority of ʿAbd al-Wahhāb ibn Mujāhid, on the authority of his father that he said about His saying, the Most High:

﴿Did He not find you as an orphan then sheltered you?﴾ [Qur'ān 93: 6]

It is derived from the saying of the Arabs: ((An orphan pearl if there is no such thing as)) (2)

"Ma'ālim Al-Tanzīl" 8/455 via the compiler, all of them narrated it via Ḥammād Ibn Ziyād on the authority of ʿAṭā Ibn As-Sā'ib in it.

- Al-Haythamī said in ((Majma' az-Zawā'id)) 8/253: It was narrated by Aṭ-Ṭabarānī in Al-Kabīr and Al-Awsaṭ, and it includes ʿAṭā ibn As-Sā'ib, and he got confused.
- I said: Ḥammād ibn Zayd heard from ʿAṭā' was before he had confused . This was said by Yaḥyá Al-Qaṭṭān and Al-ʿAqīlī.
- See: ((Tahdhīb Al-Tahdhīb)) by Ibn Hajar 4/132.

(1) **[3516] The assessment of the reliability of the chain of transmitters:**

- Its chain of transmission includes whom I did not find; and al-Ḥākim declared the compiler a liar, al-Iskandarānī got confused, al-Maltī is not trustworthy. It also contains who was not mentioned with Jarḥ or Taʿdīl.

The authentication of Ḥadīth:

- See: ((Nasīm Al-Riyāḍ fi Sharḥ ash-Shifā')) by Aḥmad Shihāb ad-Dīn Al-Khafājī 1/210, and he said: It was also narrated on the authority of Al-Ḥasan.
- See: ((Al-Muḥarrar Al-Wajīz)) by Ibn ʿAṭṭiyah 5/494, ((Al-Jāmi' Li Aḥkām Al-Qur'ān)) by Al-Qurṭubī 20/96.

(2) **[3517] The assessment of the reliability of the chain of transmitters:**

- Munqati', including ʿAbd al-Wahhāb ibn Mujāhid, Matrūk, and the compiler's sheikh was impugned.

It was stated in the poem:

[18/B] No, not a pearl of an orphan sea

sparkles in the store of the sellers

So the metaphor of the verse is, "Did We not find you unique in your honor and bounty and peerless, so He sheltered you to Him?"

Ashhab al-'Uqaylī recited, and he was sheltered in the palace, meaning your mercy, the Arabs used to say: You have given to so-and-so a verse and shelter, meaning his mercy.

Qur'ān 93: 7 ﴿Did He not find you unguided then guided you?﴾

from what you are today, so He guided you to who you are today.

Al-Suddī said: He was in charge of his people for forty years, (1) and

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The authentication of Ḥadīth:

- I did not come across it from the words of Mujāhid, but its meaning is known from the words of the Arabs.
- Ibn Durayd said in ((Jamharat al-Lughah)) 3/1286: Abū Zayd said: Each individual from the companions used to be called Yatīm, and thus he was called the orphan, and the Yatīm pearl that is in the Sacred House is called that because it has no match.
- Al-Jawharī said in ((Al-Sahih)) 5/2064: Every singular thing that has no peer is called Yatīm, it is said: Yatīm pearl.
- See: ((Lubāb at-Ta'wīl)) by Al-Khāzin 4/138, "Al-Jāmi' li Aḥkām Al-Qur'ān" by Al-Qurṭubī 20/9.

(1) Narrated by al-Tabari in ((Jāmi` al-Bayān)) 30/232, and its chain of transmission is weak, including Muhammad ibn Ḥāmid al-Rāzī. And Ibn 'Aṭiyyah in ((Al-Muḥarrar Al-Wajīz)) 5/495. And in the footnote to the original: As-Suddī's saying: It is questionable, Mawqūf and not acceptable, so be careful.

- This saying - assuming its validity - contradicts the established infallibility of the prophets, peace be upon them, as established in the books of 'Aqīdah, and the commentators have responded to this saying, including, for example: Zamakhsharī in ((Al-Kashshāf)) 4/756, and Al-Khāzin in ((Lubāb at-Ta'wīl)) 4/438, and Al-Qurtūbī in ((Al-Jami' Al-Qur'ān Al-Karīm)) (55-57), he elaborated on that, and Abū Ḥayyān in ((Al-Baḥr Al-Muḥīṭ)) 8/481.
- He said: (I heard the Messenger of Allah (P.B.U.H) saying: ((I did not think of an ugly thing that the people of Jāhiliyyah used to think of except twice in time, both of which Allah protected me from them), then he mentioned the Ḥadīth until the Messenger of Allah (P.B.U.H) said: ((By Allah, I did not think evil thing after them of what the people in the Jāhiliyyah used to do until Allah honored me with His prophethood)).

al-Kalbī said: He found live among misguided people, so He guided you to monotheism and prophethood, and it was said: So he guided them through you. Al-Ḥasan and aḍ-Ḍaḥāk, Shahr bin Ḥawshab and Ibn Kaysān said: He found you straying from the marks of prophecy and the rule of the Sharia, heedless of them, so he guided you to them. This is proven by His statement:

﴿Though before this you were totally unaware ˹of them﴾[Qur'ān: 12: 3] [19 / a]. and His statement:

﴿You knew not what the Book is, nor what is Faith﴾ [Qur'ān 42: 52]

And it was said: He was lost in the paths of Makkah, so he guided you to your grandfather Abd al-Muttalib, and he returned you to him.

Abū aḍ-Ḍuḥā reported ibn ʿAbbās as saying: The Messenger of Allah while he was a small boy in the paths of Mecca, so Abū Jahl saw him away from his sheep, so he brought him back to his grandfather.

[3518] ʿAbdullah ibn Ḥāmid ibn Muḥammad informed us while I was reading to him, Aḥmad ibn Muḥammad ibn Abdūs informed us, ʿUthmān ibn Sa'īd related to us, ʿAmr ibn ʿAwn, related to us, Khālid informed us, on the authority of Dāwūd ibn Abī Hind, on the authority of al-ʿAbbās ibn ʿAbdul Raḥmān, on the authority of Kandīr ibn Sa'īd, on his father, he said: I performed Hajj during the pre-Islamic period, so I found a man circumambulating the house while he was composing:

O Lord, return my grandson Muḥammad,

return him to me and do a favor to me.

- It was narrated by Ibn Ḥibbān in his ((Ṣaḥīḥ)) as in ((Al-Iḥsān)) 14/169, and Shu'ayb Al-Arna'ūt said: Its chain of transmission is Ḥasan. And Ibn Ḥajar attributed it in (Al-Maṭālib Al-ʿĀliyah)) 4/361-362: Its chain is Ḥasan to Isḥāq and categorized it: The chapter on the of Allah's protection to His Messenger (P.B.U.H) before the mission. He said: This Ḥadīth is Mutaṣil Ḥasan.
- Moreover, Al-Buṣirī said in ((Itḥaf Al-Khayrah Al-Mahrah)) 7/55: It was narrated though a good chain of transmission. Commenting on this, Imām Ahmad said: This saying is bad. Al-Khallāl recorded it in the book ((As-Sunnah)) 1/195.
- And see: ((Tafsīr Ayāt Ushkilat)) by Ibn Taymiyyah 1/210.

I said: Who is this? It was said: He is Abd al-Muttalib ibn Hāshim, camels went to him, so he sent his grandson to search for it, and he never sent him on a need except that he brought it, and he slew down. No sooner had he seen the Prophet (P.B.U.H) coming with the camels than he said: O my son, I have grieved over you a grief that will never leave me. (1)

Besides, it was related in the Ḥadīth of Ka'b al-Aḥbār about the birth of the Messenger of Allah (P.B.U.H), and the beginning of his affair, that Ḥalīmah finished of his breastfeeding, she came with the Messenger of Allah to bring him back to ʿAbdul Muṭṭalib. Ḥalīmah said: I proceeded to the greatest door of Mecca, so I heard a crier proclaiming: Congratulations to you, Baṭḥā' (the level land) of Mecca, today the light, the bright, the splendor, and the beauty will be returned to you. she said: I put down the Messenger of Allah to fulfill some need and reform my clothes, so I heard a an awful sound, then I turned back, but I could not see him. So I asked: O People, where is the boy? They replied: Which boy? I said: Muḥammad ibn ʿAbdullah ibn ʿAbdul Muṭṭalib who made my face bright and enriched my family, I raised him until I realized my pleasure and hope in him.

I came to return him and to get out of my trust; however, he was stealthily taken out from me before his foot touched the ground. By Lāt and al-ʿUzzā, If I do not see him, I will throw myself at the top of this mountain, and I

(1) **[3518] The assessment of the reliability of the chain of transmitters:**

- It is Its chain is weak, including al-'Abbās ibn ʿAbd al-Raḥman, Mastūr, and the compiler's sheikh was not mentioned with Jarḥ or Ta'dīl.

The authentication of Ḥadīth:

- It was reported by Ibn Sa'd in ((Al-Tabaqāt Al-Kubrá)) 1/107 from the path of Al-'Abbās ibn ʿAbdul Raḥmān in it.
- Similarly, Abū Ya'lá reported it in his ((Musnad)) 3/54. the one who produced its edition said: Its chain of transmission weak. Aṭ-Ṭabarānī reported it in ((Al-Mu'jam Al-Kabīr)) 6/64, he said: ʿAlī ibn ʿAbdul ʿAzīz narrated to us, ʿAmr ibn ʿAwn Al-Wāsiṭī narrated to us about it.
- It was also reported by Al-Bayhaqī in ((Dalā'il An-Nubuwah)) 1/92, and Al-Ḥākim in ((Al-Mustadrak)) 2/659, and he said: This Ḥadīth is authentic according to the condition of Muslim and Adh-Dhahabī agreed with him.
- It was mentioned by Ibn Abī Ḥātim in ((al-Jarḥ wat-Ta'dīl)) 7/173, 4/11, and Ibn ʿAbd al-Barr in ((al-Istī'āb)) 2/177, and Ibn Ḥajar in ((Al-Maṭālib al-ʿĀliyah)) 4/359-360.

will cut myself into pieces. They said: We have not seen anyone. When I was desperate, I put my hands on my own head and said: O Muḥammad! O my son! the maids and the virgins cried for my crying, and all people burst into tears in agony with me. Then, I met an old man leaning on a stick who asked me: What is wrong of you, O Sa'diyyah? "I lost my son Muḥammad," I replied. He said: Do not be cry, I will guide you to the one who knows his affair and if he wills to bring him back to you, he will do. I said: I ransom you of myself, who is it? He said: the greatest idol Hubal (It is he who knows about his place and if he wants to return him to you, he will do.

She said: He entered and I looked at him while he was going around the idol and kissing his head, calling him: O master! You still shower Quraysh with your favors and this woman (as-Sa'diyyah) claims that his son was lost, so bring him back if you will and remove this desolation away from Baṭḥā' Mecca. He said: the idol Hubal fell down to his face and the idols fell down as well and said: Be away from us, O old man, we will be perished at the hands of Muḥammad (P.B.U.H). She said: the old man approached and I heard his teeth chattering and his knees trembling and he had thrown his crutch, your son has a Lord who never fails him, so search for him at ease. She said: I feared that the news may reach 'Abdul Muṭṭalib before me, so I came to him, and when he saw me, said: Do you have good or bad news? She replied: No, It is the worst evil, so he got it from me and said: Perhaps you lost your son, she said: Yes. So he thought that some of Quraysh had assassinated him. So 'Abdul Muṭṭalib unsheathed his sword and no one could stand for his anger, and he called out at the loudest of his voice:

O family of Ghālib, O family of Ghālib, and this was their call in the pre-Islamic period, so Quraysh answered them collectively. They said: What is wrong with you? He said: I lost my son Muḥammad. Hence, Quraysh said: Ride and we will ride with you, and if you ascend a mountain, we will all ascend with you, and if you wade into a sea, we will wade it with you, so he mounted and Quraysh mounted with him, and he went on top of Mecca, then

he descended on the bottom of it. When he saw none, he left the people and put on a garment and wrapped himself with the other and came to the Sacred House and circumambulated it for a week, then he started to recite:.

O Lord, return my grandson Muḥammad,

return him, my Lord and do a favor to me

O Lord, if Muḥammad was not found,

so the assembly of my people will be dispersed

[21/b] So we heard a proclaimer calling from the sky: O people! Do not make noise, for Muḥammad has a Lord who will neither fail him nor get him lost. whereupon, ʻAbdul Muṭṭalib said: O proclaimer, where is he? He said: He is at the valley of Tihāmah at the tree of Yemen. Then, ʻAbdul Muṭṭalib came riding, crying and armed, and when he reached somewhere, he was met with Waraqah ibn Nawfal and they started walking together, so while they were that way, they found the Prophet (P.B.U.H) standing under a tree, pulling the branches and playing with the leaves, so ʻAbdul Muṭṭalib said: Who are you, o boy? He said: I am Muḥammad ibn ʻAbdullah ibn ʻAbdul Muṭṭalib, whereupon, ʻAbdul Muṭṭalib said to him: I ransom you with myself, I am your grandfather, then he carried him on his saddle bag, and brought him back to Mecca, hence the Quraysh were reassured after that.

Saʾīd ibn Al-Musayyib said: The Messenger of Allah (P.B.U.H) went out with his uncle Abū Tālib in the caravan of Maysarah () [22 / a] the servant of Khadījah, so while he was riding a camel in a dark night, Satan came and took the reins of the camel, so he turned away from him. On the way, Gabriel came and blew Satan a blow that drove him to Abyssinia. Then Gabriel returned the Prophet (P.B.U.H) to the caravan, so Allah blessed him with that.

And it was said: He found you unaware on the night of the ascension, when Gabriel departed from you, you do not know the way, so he guided you to the foot of the Throne.

[3519] Ibn Fanjawayh informed me, Abū ʻAlī ibn Ḥabash al-Muqrīʾ related to me: Some of the scholars commented on in His statement:

﴿Did He not find you unguided then guided you?﴾ [Qur'ān 93: 7]

When the Arabs would find a tree in the desert alone, they used to call it lost, and they will be guided through it to the path, thus, Allah said:

﴿And He found you lost and guided﴾, that is, You were alone, you have no prophet other than you, so you guided the creation to Me.

'Abd al-'Azīz ibn Yaḥyá and Muḥammad ibn 'Alī at-Tirmidhī commented on the verse: ﴿And He found you lost and guided﴾: you were not known, so Allah guided them to you and informed them of what he bestowed upon you.

According to Bassām ibn 'Abdullah: He found you unaware of yourself, so He made you acquainted with yourself.

Moreover, Abū Bakr al-Warrāq and others said: He found you unaware of the love of Abū Tālib and He guided to his love. Others said: He found you loving and he guided you to your beloved, this is proven by His statement about Yūsuf's brothers:

﴿Indeed, our father is clearly mistaken﴾ [Qur'ān 12: 8]

{They replied, "By Allah! You are definitely still in your old delusion."} [Qur'ān 12: 95], that is, of your excessive love for Yūsuf.

And it was said: He found you forgetful about (the exception) when you were asked about the Companions of the Cave, Dhul-Qarnayn, and the Spirit. This is affirmed by His statement:

﴿So if one of the women forgets the other may remind her﴾ {Qur'ān 2: 282]

Sahl said: He found yourself a self with desire and nature, so he changed it to the path of knowledge and religion.

Junayd said: He found you perplexed in the clarification of the Book that was revealed to you, so he guided you to clarify it [23/a] by saying:

﴿And We have sent down to you ˹O Prophet˺ the Reminder, so that you may explain to people what has been revealed for them, and perhaps they will reflect}[Qur'ān 16: 44] and He said as well:

﴿We have revealed to you the Book only to clarify for them what they differed about﴾ [Qur'ān 16: 64]

Bandār ibn al-Ḥusayn said: You was standing in the position of reasoning, so I recognized you, and enriched you with knowledge about witnesses and evidence, and it was said: He found you seeking your Qiblah, astray from it, so he guided you to it, as stated by His the verse:

﴿Indeed, We see you ˹O Prophet˺ turning your face towards heaven. Now We will make you turn towards a direction ˹of prayer﴾ [Qur'ān 2: 144] (1)

Qur'ān 93: 8 ﴿And did He not find you needy then satisfied your needs?﴾, meaning: He found you poor and destitute, so He enriched you with the wealth of Khadījah, then with the spoils.

Muqātil said: He satisfied you with what He gave you of the sustenance.

And Ibn Al-Samifa' recited it 'Ayyal with duplication of Yā' without Alif- on the pattern of Fay'al, same as Ṭāba, Yaṭību Ṭayb (literally: He became good)

Ibn 'Aṭā: And He found you poor in soul, so He enriched your heart. It

(1) Al-Qurṭubī said in ((Al-Jāmi' Li Aḥkām Al-Qur'ān)) 20/99: All of these sayings are good, then some of them are material, and some of them are spiritual.
- And what I see, and Allah knows best, is that it is as His saying, the Most High: {And so We have sent to you ˹O Prophet˺ a revelation by Our command. You did not know of ˹this˺ Book and faith ˹before˺. But We have made it a light, by which We guide whoever We will of Our servants} [Qur'ān: 42: 52]
- This is the closest saying as the first thing that the Qur'ān is interpreted with is the Qur'ān, and this is what Ibn 'Aṭṭiyah favored in ((Al-Muḥarrar Al-Wajīz)) 5/494, and Ibn Kathīr in ((Tafsīr al-Qur'ān al-'Aẓīm)) 14/384, and Az-Zajjāj in ((Ma'ānī al-Qur'ān)) 5/ 339.
- As for what has been mentioned of the sayings, it is either what is meant by the sensual saying, which is the loss of the Prophet (P.B.U.H) when he was young, and nothing of that has been proven, as previously mentioned, or matters that the word indicates, but they are not what is meant specifically, or things that were mentioned from the point of reference and analogy.
- Ibn Al-Qayyim said in ((Al-Tibyān fī Aqsām al-Qur'ān)) (p. 85): It is the one that many Sufis and others tend to, and this is good, with four conditions:
1- It does not contradict the meaning of the verse.
2- It must be true in itself.
3- The wording should indicate it.
4- There should be a correlation between it and the meaning of the verse.
- If these four things came altogether, it will be a good deduction.

was said: He found you poor to Him, so He enriched you with Him. It was said: I found you rich of knowledge, yet poor of its rulings, so He enriched you with the rulings of knowledge until you became full in knowledge.

[3520] Ibn Fanjawayh informed me, Ibn Ḥabash (the reciter) narrated to us on the authority of some of them [23/b] that he said: He found you poor, seeking knowledge of people, so He enriched you with Qur'ān, knowledge and wisdom. Al-Akhfash said: He found you with children, this is held by his saying: **((and start with whom you are in charge)).** (1)

Ibn Atā commented: You had neither a book Sharia with you, so we enriched you with both of them. And it was said: He found you poor of companions and in need of them, so We multiplied for you the brothers and helpers.

Moreover, Kāf was omitted from His saying: {F'āwá } to be compatible with heads of the verses, because the meaning is known.

Qur'ān 93: 9 ﴿So do not oppress the orphan﴾, and remember when you were an orphan.

Al-Nakh'ī and ash-Sha'bī recited: Falā Takhar with Kāf, and it was written likewise in the Muṣḥaf of 'Abdullah ibn Mas'ūd, as the Arab used to use Kāf and Qāf interchangeably, this is affirmed by the Ḥadīth of Mu'āwiyah, the one who spoke in prayer:

((He neither remonstrated me, nor beat me, nor abused me)).

[3521] Ibn Fanjawayh informed me, Ibn Mālik (Al-Qaṭī'ī related to us, 'Abdullah ibn Aḥmad ibn Ḥanbal related to me, my father related to me, Isḥāq ibn [24/a] Īsā related to us, Mālik related to us, on the authority of Thawr ibn Zayd ad-Dīlī, I heard Abū al-Ghayth narrating, on the authority of Abū

(1) Part of Ḥadīth narrated by Al-Bukharī in the Book of Zakat, Chapter: There is no charity except out of surplus (1427). And Muslim in the Book of Zakat, Chapter: Explanation that the upper hand is better than the lower hand (1034), from the hadith of Ḥakīm ibn Ḥizām, may Allah be pleased with him, and it was also mentioned by al-Bukharī and Muslim from the Ḥadīth of Abū Hurayrah, and by Muslim from the Ḥadīth of Abū Umāmah, may Allah be pleased with all of them. in advanced positions.

Hurayrah, may Allah be pleased with him, he said: The Messenger of Allah (P.B.U.H) said:

"He who takes care of an orphan, whether he is his relative or a stranger, will be in Jannah with me like these two". The narrator, Malik bin Anas raised his forefinger and middle finger for illustration." (1)

[3522] Ibn Fanjawayh informed me, Ibn Rizmah related to us, al-Ḥasan ibn ʿAlī ibn Naṣr aṭ-Ṭūsī related to us, Ja'far ibn Muḥammad ibn al-Fuḍayl related to us in Ra's al-ʿAyn, Ibrāhīm ibn Zakariyyā narrated to us, al-Ḥasan ibn Abī Ja'far related to us, on the authority of ʿAli ibn Zayd, on the authority of Sa'īd ibn al-Musayyib, that ʿUmar ibn al-Khaṭṭāb reported the Messenger of Allah (P.B.U.H) as saying:

((When the orphan cries, the throne of the All- Merciful, the Mighty and Sublime, shakes because of his crying, so Allah (may He be glorified and exalted) says to His angels: O my angels, who caused this orphan to cry whom his father was buried in the dust, so the angels will answer: Our Lord, you know best, so Allah Almighty says: O my angels, I will make you witness that whoever makes him quiet and pleases him, I will please him on the Day of Resurrection)), and whenever ʿUmar would see an orphan, he used to wipe his head and give him something. (2)

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(1) **[3521] The assessment of the reliability of the chain of transmitters:**
- It is authentic, including al-Qaṭiʿī, and Isḥāq ibn Īsá is Ṣadūq, and the rest of its narrators are trustworthy.

The authentication of Ḥadīth:
- With this wording, it was narrated by Imam Aḥmad in ((Al-Musnad)) 3/71 (8664) and without saying: If he fears Allah, it was narrated by Imam Muslim in the Book of Asceticism and Softeners, Chapter: Kindness to the widow, the poor, and the orphan (2983) and it was narrated by Imām Al-Bukhārī from the Ḥadīth of Sahl ibn Sa'd, may Allah be pleased with him. Allah is on his behalf in the Book of Divorce, Chapter: Li'ān (invoking curse) (5304), and in the Book of Adab (good manners), Chapter: Who supports an orphan (6005).

(2) **[3522] The assessment of the reliability of the chain of transmitters:**
- Its chain is very weak, having Ibrāhīm ibn Zakariyyá, Al-Ḥasan ibn Abī Ja'far, and ʿAlī ibn Zayd, all are weak, and the Imāms stated that it is Mawḍū', as it will come in the authentication of Ḥadīth.

The authentication of Ḥadīth:

[3523] ʿAbdullah ibn Ḥāmid informed us (Aḥmad ibn Shādhān related to us, Jīghawayah ibn Muḥammad related to us, Ṣāliḥ ibn Muḥammad related to us, Sulaymān ibn ʿAmr narrated to us, on the authority of Abū Ḥāzim, that Anas ibn Mālik (may Allah be pleased with him) said:

Whoever joins an orphan to his provision, and supplied him of his sustenance, he will be a veil for him from Fire on the Day of Resurrection. And whoever wipes the head of an orphan, he will have a good deed for every hair. (1)

Qur'ān 93: 10 ﴿Nor repulse the beggar﴾

Do not rebuke the beggar, rather give a litter or respond to the poor gently.

[3524] ʿAbdullah ibn Ḥāmid informed us (in what he permitted me to narrate from him), Ismā'īl ibn Ibrāhīm al-Ḥalawānī informed us, al-ʿAbbās ibn ʿAbdullah informed us, Sa'īd Abū ʿAmr al-Baṣrī related to us, Sahl ibn Aslam al-ʿAdawī related to us, that al-Ḥasan commented on Allah's statement,

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- It was reported by Ibn ʿUday in ((Al-Kāmil)) 3/142 in the biography of Al-Ḥasan ibn Abī Ja'far, and he said: I do not know him except from this path, and it was narrated by Abū Nuʿaym in (Tārīkh Isfahan)) 2/269, both of them narrated it from the path of Al-Ḥasan ibn Abī Ja'far, It was mentioned by As-Suyūṭī in ((Al-La'ālī' Al-Maṣnū'ah)) 2/71 from the way of Abī Nuʿaym, as well as Ibn ʿIraq in ((Tanzīh Ash-Sharī'ah)) 2/136, and he said: Its chain of narrators contains whom I could not find any biography. I said: He has a witness from the Ḥadīth of Anas ibn Mālik, which Al-Khatīb reported in ((Tārīkh Baghdad)) 13/42.
- He said: This is a very rejected Ḥadīth. I did not write it except with its chain of transmission, and its narrators are all known except Mūsá ibn Īsá, because he is unknown to us and is not accepted.
- Similarly, Ibn Al-Jawzī mentioned it in ((Al-Mawḍu'āt)) 2/511, and Ibn ʿIraq said in ((Tanzīh Ash-Sharī'ah)) 2/136: This does not necessitate being Mawḍū', and Ash-Shawkānī mentioned it in ((Al-Fawā'id Al-Majmū'ah)) (p. 72).

(1) **[3523] The assessment of the reliability of the chain of transmitters:**

- Mawḍū', the reason for it is Sulaymān ibn ʿAmr, a liar, and Ṣāliḥ At-Tirmidhī is Mutaham Sāqiṭ. It also contains whom I did not find.

The authentication of Ḥadīth:

- Narrated by Ibn ʿUday in ((Al-Kāmil)) 4/221 in the biography of Sulaymān Ibn ʿAmr, he said Muḥammad ibn ʿAlī ibn Sahl Al-Marwazī narrated to us, Ṣāliḥ ibn Muḥammad At-Tirmidhī narrated it to the Prophet . Ibn ʿUday said, after mentioning this Ḥadīth and other Ḥadīths, and these Ḥadīths were narrated on the authority of Abū Ḥāzim are all from what Sulaymān fabricated it.

Glory be to Him: {nor repulse the beggar}, he is not the question who comes to you, rather he is the one who seeks knowledge. (1)

[3525] Ibn Ḥāmid informed me, al-ʿAbbās ibn Muḥammad ibn Qūhyār, Ḥātim ibn Yūnus related to me, ʿUbayd ibn Yaʾīsh related to me, I heard Yaḥyá ibn Adam saying: {Nor repulse the beggar}, if the one who seeks knowledge came to you, do not treat him harshly. (2)

[3526] Abū ʿAbdullah ibn Fanjawayh informed us, Abū Ḥudhayfah related to us, Abū ʿUrūbah related to us, Yaḥyá ibn Ḥakīm and al-Ḥusayn ibn Salamah ibn Abī Kabshah related to us: Abū (Qutaybah) related to us: Al-Ḥasan ibn ʿAlī al-Hashimī related to us, on the authority of ʿAbd al-Raḥmān al-Aʾraj, Abu Hurayrah reported the Prophet (P.B.U.H) as saying:

((None of you prevent the beggar from giving him if he asks, even if he sees in his hand two hearts from gold)). (3)

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(1) **[3524] The assessment of the reliability of the chain of transmitters:**
- Munqatiʾ, Al-Bukhārī mentioned in ((Aṭ-Tārīkh Al-Kabīr)) 4/102 that the hearing of Sahl ibn Aslam from Al-Ḥasan Al-Baṣrī is Mursal, and in his Al-Ḥalwānī, whom not come across.

The authentication of Ḥadīth:
- Al-Baghawī mentioned it in ((Maʾālim Al-Tanzīl)) 8/458.

(2) **[3525] The assessment of the reliability of the chain of transmitters:**
- Neither Jarḥ nor Taʾdīl was raised about both of the compiler's sheikh and his sheikh.

The authentication of Ḥadīth:
- Narrated sheikh's father in ((Tabaqāt Al-Muḥadithīn in Isfahan)) 2/202.
- Also, its chain of transmission is Al-Ḥusayn ibn Al-Farrāj Al-Baghdādī, Abū Ḥātim abandoned him, and Ibn Maʾīn said: He is a liar.

(3) **[3526] The assessment of the reliability of the chain of transmitters:**
- Its chain is weak, including Al-Ḥasan ibn ʿAlī Al-Hāshimī, weak, and Abū Ḥudhayfah was not mentioned with Jarḥ or Taʾdīl.

The authentication of Ḥadīth:
- Narrated by Ibn ʿUday in ((Al-Kāmil)) 3/164, he said: Ibn Abī ʿIṣmah narrated to us, ʿAbdullah narrated to us, Abū Qutaybah narrated it.
- Narrated by Al-ʿAqīlī in ((Aḍ-Ḍuʾfāʾ)) 1/234 He said: Muḥammad ibn Zakariyyá Al-Balkhī narrated to us, Abū Hurayrah aṣ-Ṣayrafī narrated to us, Abū Qutaybah narrated it.
- Its blemish is Al-Ḥasan ibn ʿAlī Al-Hashimī, as it was mentioned above, is Its chain is weak.
- It was mentioned by al-Muttaqī al-Hindī in ((Kanz al-ʿUmmāl)) (16289) and attributed it to ad-Daylamī.

[3527] Ibn Fanjawayh informed us ʿUbaydullah ibn Muḥammad ibn Shanabah narrated to us, ʿUbaydullah ibn Aḥmad al-Kisāʾī related to us Aḥmad ibn Thābit ibn Ghiyāth related to us, Ibrāhīm ibn al-Shammās, related to us Ahmad [25/b] ibn Ayyūb aḍ-Ḍabbī, that Ibrāhīm ibn Adham said: the best people are the beggars who carry our provisions to the Hereafter. (1)

[3528] Ibrāhīm said: The questioner is the mail of the afterlife; he comes to the door of someone of you and says: Would you donate anything for your family? (2)

[3529] Ibn Fanjawayh informed us, ʿAbdullah ibn Yūsuf related to us, al-Ḥasan ibn ʿAlī ibn Zakariyyā al-Qurashī related to us, Hudbah ibn Khālid related to us, Hibbān ibn ʿAlī related to us, Ṭalḥah ibn ʿAmr related to us, On the authority of Atā, Ibn Abbas, may Allah be pleased with both of them reported the Messenger of Allah (P.B.U.H) as saying:

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(1) **[3527] The assessment of the reliability of the chain of transmitters:**
- Mawḍūʿ, including Aḥmad ibn Thābit who is a liar.

The authentication of Ḥadīth:
- Besides, It was reported by Abū Nuʿaym in ((Ḥilyat Al-Awliyāʾ) 8/32. He said: ʿUmar ibn Aḥmad ibn ʿUthmān Al-Waʾẓ narrated to us, Abū Dharr Aḥmad ibn Muḥammad ibn Sulaymān narrated to us, ʿUmar ibn Mudrik narrated to us, Ibrāhīm ibn Shammās narrated to us, with it. And in it ʿUmar ibn Mudrik Al-Rāzī, Yaḥyá ibn Maʾīn said: He is a liar.
- See: ((al-Jarh wal-Taʾdīl)) by Ibn Abī Ḥātim 6/136.
- Al-Qurṭubī mentioned it in ((Al-Jāmiʾ Li Aḥkām Al-Qurʾān)) 20/101, and Al-Khāzin in ((Lubāb at-Taʾwīl)) 4/439.

(2) [3528] Ibn Ḥibbān reported it in the book ((Ath-Thiqāt)) 8/4 in the biography of Aḥmad Ibn Ayyūb, and its chain of transmission is fabricated. I also includes Aḥmad ibn ʿAbdullah al-Firyānānī, Ibn ʿUday said: He narrates Munkar reports on the authority of al-Fuḍayl ibn ʿIyyāḍ and Ibn Al-Mubārak, and an-Nasāʾī said: He is not trustworthy. In addition, Abū Nuʿaym al-Ḥāfiẓ: He is famous for fabricating traditions.
- Ad-Daraquṭnī said: His Ḥadīth is Matrūk. And ibn Ḥibbān said: He used to narrate from the trustworthy narrators what was not of their report and from the upright what they did not narrate.
- See: ((Al-Majrūḥīn)) by Ibn Ḥibbān 1/145, ((Al-Kāmil)) by Ibn ʿUday 1/281, ((Lisān al-Mizān)) by ibn Ḥajar 301/1. The report was also mentioned by Al-Qurṭubī in ((Al-Jāmiʾ li Aḥkām al-Qurʾān)), and Al-Khāzin in ((Lubāb at-Taʾwīl)) 934/4.

((If you bring back the questioner three times and he does not return, then no blame on you if you rebuke him)). (1)

(1) **[3529] The assessment of the reliability of the chain of transmitters:**

- It is Mawḍū', including Al-Ḥasan ibn 'Alī who is a liar, Ḥibbān ibn 'Alī whose chain is weak, and Ṭalḥah ibn 'Amr is Matrūk.

The authentication of Ḥadīth:

- It was narrated by Ad-Daraquṭnī in Al-Afrad, as in ((Aṭrāf Al-Gharā'ib wal Afrād)) by him 3/261 (2599), and as in ((Al-Jāmi' Aṣ-Ṣaghīr)) by As-Suyūṭī 1/100. He said: Al-Walīd ibn Al-Faḍl was the only one to report it.
- In addition, Ibn Ḥibbān said in ((Al-Majrūḥīn)) 3/82: He narrates He used to narrate the fabricated reports that undoubtedly fabricated.
- It was narrated by Ibn Al-Jawzī in ((Al-Mawḍu'āt)) 2/485 from the way of Ad-Daraquṭnī, he said: Hibatullah ibn Aḥmad narrated to us, Abū Ṭālib Muḥammad ibn 'Alī ibn Al-Fatḥ narrated to us, Ad-Daraqutnī narrated to us, Ismā'īl ibn Al-'Abbās Al-Warrāq narrated to us, 'Abbād ibn Al-'Awwām narrated to us, Al-Walīd ibn Al-Faḍl Al-Ghubrī narrated to us, 'Abd al-Raḥman ibn Ḥusayn narrated to us, Ibn Jurayj narrated to us, on the authority of 'Aṭā', on the authority of Ibn 'Abbās, he said: The Messenger of Allah (P.B.U.H), said... the Ḥadīth.
- It was narrated by Ad-Daylamī in ((Musnad Al-Firdaws)) 1/341, and in it Ṭalḥah ibn 'Amr who is Matrūk. Ibn Iraq said in ((Tanzīh Ash-Sharī'ah)): 2/131 Its chain of transmission is weak.
- It has two witnesses:
- The first: From the Ḥadīth of Abū Hurayrah, narrated by aṭ-Ṭabarānī in ((Al-Mu'jam Al-Awsaṭ)) 5/113 (4833), he said: 'Abd al-Mālik ibn Muḥammad al-Jurjānī Abū Nu'aym narrated to us, he said: 'Ammār ibn Rajā' narrated to us, he said: Aḥmad ibn Abī Ṭaybah narrated to us, he said: Hibbān ibn 'Alī narrated to us, on the authority of Ṭalḥah ibn 'Amr, on the authority of 'Aṭā, on the authority of Abū Hurayrah.
- Al-Haythamī said in ((Majma' az-Zawā'id)) 3/99: It was narrated by Aṭ-Ṭabarānī in ((Al-Awsaṭ)) and it includes Ḍirār ibn Ṣird, and he is weak, and Abū Ḥātim said: He is Ṣadūq; he writes his Ḥadīth and does not use it as evidence.
- I said: There is no mention of Ḍirār in the chain of transmitters, but Hibbān ibn is weak, and Ṭalḥah ibn 'Amr is Munkar, as previously mentioned in their biography.
- The second: From the Ḥadīth of 'Ā, may Allah be pleased with her, narrated by Ibn Al-Jawzī with his chain of transmission in ((Al-Mawḍu'āt)) 2/485-486 with the wording: O 'Ā'ishah, if you return the questioner and it does not go away, then there is no blame on you if you rebuke him, and there is no mention of the number three.
- Furthermore, Its chain includes Wahb ibn Zam'ah, 'Abd al-Ghanī ibn Sa'īd al-Ḥāfiẓ said: Wahb ibn Zam'ah is Wahb ibn Wahb al-Qaḍī. Ibn Al-Jawzī said: We have mentioned in the previous part of our book that he used to fabricate Ḥadīths.
- And Muḥammad ibn Muḥammad al-Ḥusaynī said in ((Al-Kashf al-Ilāhī)) 1/82: He is extremely weak and Abū al-Faraj ibn Al-Jawzī ruled it as Mawḍū'.

Qur'ān 93: 11 ﴿And proclaim the blessings of your Lord﴾.

It refers to prophethood, on the authority of Mujāhid, and Layth reported his as saying: It refers to the Qur'ān, and to this al-Kalbī supported: the Qur'ān, and to him went Al-Kalbī and the verse comprises all types of blessings.

[3530] Abū 'Abdullah al-Fanjawī informed me, Abū Bakr ibn Mālik, al-Qaṭī'ī related to us, 'Abdullah ibn Aḥmad ibn Ḥanbal related to us, Abū 'Amr al-Azdī related to us, Muslim ibn Ibrāhīm related to us [3530] 26/a] Noah ibn Qays, Naṣr ibn 'Alī related to me: 'Abdullah ibn Ghālib used to say in the morning: "Allah blessed me with goodness yesterday. Then it is said to him: O Abū Firās, the like of you does not say such, so he said: Allah (may He be glorified and exalted) said:

﴿And proclaim the blessings of your Lord﴾ [Qur'ān 93: 11], and you say: Do not speak of the grace of your Lord. (1)

[3531] Ibn Fanjawayh informed us, Ibn Mālik related to us, Bishr ibn Mūsā related to us, 'Abdullah ibn Yazīd al-Muqrī' related to us, Abū Ma'mar related to us, Bakr ibn 'Abdullah al-Muzanī reported the Messenger of Allah (P.B.U.H) as saying:

- See: ((Al-La'lī' Al-Maṣnū'ah)) by As-Suyūṭī 2/62.
- It was classified weak by Al-Albānī in "Ḍa'īf Al-Jāmi' Aṣ-Ṣaghir" (520) and in ((Silsilat Al-Ahādīth Al-Ḍa'īfah)) (2507).
- Furthermore, Al-Manāwī stated in ((Fayḍ al-Qadīr)) 468/1: I feel that his saying: There is no harm means: There is not blame, yet it is better not to spit it out due to the general rule in Almighty's statement: {And as for the petitioner, do not repel him} [Qur'ān: 93: 10]
- I said: This is assuming that it is Ṣaḥīh, but it was not.

(1) **[3530] The assessment of the reliability of the chain of transmitters:**

- His men are trustworthy, except for Nūḥ ibn Qays, and 'Abdullah ibn Ghālib, both are truthful.

The authentication of Ḥadīth:

- It was reported by Abū Nu'aym in (Ḥilyat al-Awliyā') 2/257, he said: Abū Bakr ibn Mālik narrated it to us, and from his path, Al-Muzzī reported it in ((Tahdhīb Al-Kamāl)) 15/420.
- See: ((Al-Muḥarrar Al-Wajīz)) by Ibn 'Aṭṭiyah 5/495.

((Whoever is given good and it is not seen for him, will be called the hateful of Allah, hostile to Allah's blessings)). (1)

[3532] Al-Ḥusayn ibn Muḥammad ibn al-Ḥusayn ad-Daynawayrī informed us, Aḥmad ibn Muḥammad ibn Isḥāq narrated to us, Abū al-Qāsim ibn Nanī' related to us, Manṣūr ibn Abī Muzāḥim related to us (Abū) Wakī` related to us,on the authority of Abū 'Abd al-Raḥmān, that is, al-Qāsim ibn [26/b] al-Walīd, that an-Nu'mān ibn Bashīr, may Allah be pleased with him said: I heard the Messenger of Allah (P.B.U.H) saying on the pulpit:

((He who does not thank a little does not thank a lot, and whoever does not thank people does not thank Allah, and speaking of Allah's grace is gratitude, and leaving it is ingratitude, and the group is mercy, and division is punishment)). (2)

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(1) **[3531] The assessment of the reliability of the chain of transmitters:**
- Its chain is weak, for two reasons:
1- Being Mursal.
2- Abū Ma'mar is Munkar in Ḥadīth.

The authentication of Ḥadīth:
- It was narrated by Ibn Abī Ad-Dunyá in the book ((Al-Shukr)) (p. 29) (54) He said: Suwayd ibn Sa'īd narrated to me 'Abdullah ibn Yazīd Al-Muqri' narrated to us about it.

(2) **[3532] The assessment of the reliability of the chain of transmitters:**
- Its chain is weak, including Abū Wakī`, Ṣadūq yahim, and Al-Qāsim ibn Al-Walīd, Ṣadūq narrates Gharīb traditions.

The authentication of Ḥadīth:
- Narrated by Imam Aḥmad in ((Al-Musnad)) 5/349 (17981, 17982). And Al-Bazzār in ((Al-Bahr Al-Zakhkhār)) as in ((Kashf Al-Astār)) 2/253 (1637). Ash-Shihāb in his ((Musnad)) 1/239 (377) and in 1/43 (15).
- Similarly, Al-Bayhaqī narrated it in ((Shu`b Al-Imān)) 6/516 (9119), and Al-Baghawī in ((Ma'līm at-Tanzīl)) 8/459, all of them narrated it from the path of Abū Wakī`.
- It was also narrated by Ibn Abī Ad-Dunyá in ((Al-Shukr)) (p. 131) (63), via Abū 'Abd al-Raḥman Ash-Shāmī on the authority of Al-Sha'bi with it, except that there is a sheikh of Ibn Abī Al-Dunyá and his name is 'Umar ibn Ismā'īl Al-Hamadānī, Matrūk, as in "Taqrīb At-Tahdhīb" Ibn Hajar 1/712.
- Furthermore, Ibn Kathīr graded this Ḥadīth weak in ((Tafsīr al-Qur'ān al-'Aẓīm)) 14/386, so did As-Suyūṭī in ((Ad-Durr al-Manthūr)) (p. 105), and Al-Sakhawī in ((Al-Maqāsid Al-Ḥasanah)) (p. 186), however, he said that it has witnesses.
- I said: Some of it has witnesses, which is his saying: He who does not thank people does not thank Allah.
- The first: From the Ḥadīth of Abū Hurayrah, narrated by Aḥmad in his ((Musnad))

Surah Ash-Sharḥ (the Relief)

Surat ash-Sharḥ (the relief) was revealed in Mecca; it consists of is one hundred and three letters, twenty-seven words, and eight verses.

[3533] Abū Muḥammad Isḥāq ibn Ibrāhīm ibn Aḥmad ibn ʿAlī al-Jurjānī informed us, Abū al-Qasīm ʿAbdullah ibn Muḥammad ibn Ibrāhīm al-Ābandonī related to us, Abū Bakr Aḥmad ibn Isḥāq ibn Ibrāhīm al-Baṣrī related to me, Muḥammad ibn ʿAbd al-Malik ibn Abī ash-Shawāb related to us, Abū ʿAwānah related to us, on the authority of Aṣim ibn Bahdalah, on the authority of Zirr ibn Ḥubaysh, that ʿAbdullah said: I heard the Messenger of Allah (P.B.U.H) saying:

((Whoever recites ﴿Have We not uplifted your heart for you ˹O Prophet﴾ [Qur'ān 94: 1] / [27/a] **It is as if he came to me when I was distressed and relieved me**[1]

2/508 (7452), and Abū Dāwūd in the book of Adab (good manners), chapter on thanking the good (4811), and Al-Bayhaqī in ((Al-Sunan Al-Kubra)) 6/182 (11812).
- The second: From the Ḥadīth of Abī Sa'īd Al-Khudrī, narrated by Aḥmad in his ((Musnad) 3/418 (10887), and At-Tirmidhī in the Book of Righteousness and good relation, the chapter on what came about gratitude to those who do good to you (1955) and he said: This Ḥadīth is Ḥasan Ṣaḥīḥ.
- The third: From the Ḥadīth of Jarīr ibn ʿAbdullah, narrated by aṭ-Ṭabarānī in ((Al-Mu'jam al-Kabīr)) 2/356 (2501).
- Al-Haythamī said in ((Majma' az-Zawā'id)) 5/217: It was narrated by ʿAbdullah ibn Aḥmad, Al-Bazzār, Aṭ-Ṭabarānī, and their men are trustworthy.
- Al-Albānī said in ((Silsilat al-Ahādīth aṣ-Ṣāḥīḥah)) (667): This is a good chain of transmission; its men are trustworthy, including Abū ʿAbd al-Raḥman whose name is al-Qasīm ibn ʿAbd al-Raḥman.

(1) **[3533] The assessment of the reliability of the chain of transmitters:**
- Its chain includes Muḥammad ibn ʿAbd al-Mālik, and ʿĀṣim, both are truthful. It also contains someone whom I could not find.

The authentication of Ḥadīth:
- It was previously mentioned at the beginning of the Surahs.

In the Name of Allah, the Most Gracious, the Most Merciful

Qur'ān 94: 1 Allah (May He be glorified and exalted) said:

﴿Have We not uplifted your heart for you ˹O Prophet﴾

Meaning, 'have We not opened your chest for you.' This means, 'We illuminated it with faith, prophethood, knowledge and wisdom.

Qur'ān 94: 2 ﴿Relieved you of the burden}, meaning: We removed you your burden.

Qur'ān 94: 3 ﴿Which weighed so heavily on your back﴾,

Meaning, its burden weighed heavy upon you, whereupon, the sound of the camel when it came back from a travel it looked tired and weak is called Naqiḍa.

al-Farrā': It broke your back so that, its voice has been heard.

Al-Ḥasan, Qatādah and aḍ-Ḍaḥāk said, it means: What was preceded from it in the Jāhiliyyah (Pre-Islamic era), and Al-Ḥusayn ibn al-Faḍl said: It means mistake and forgetfulness, and it was said: the sins of your nation, so he added it to him because his heart was preoccupied with it and interested to it.

'Abdul 'Azīz ibn Yaḥyá and Abū 'Ubaydah said: It means, We have relieved you the burdens of Prophethood and carrying out its commands, and it was said: We have protected you from bearing the burden.

Qur'ān 94: 4 ﴿And elevated your renown for you?﴾

[3534] Abū al-Qasīm 'Abd al-Khāliq ibn 'Alī al-Mu'adh-dhin informed during my recitation to him, Abū Bakr ibn Khanab related to us, Abū Ismā'īl Muḥammad ibn Ismā'īl related to us, Safwān, that is, Ibn Ṣāliḥ al-Thaqafī Abū Abd al-Malik related to us al-Walīd ibn Muslim related to us, 'Abdullah ibn Lahī'ah related to me, on the authority of Daraj, on the authority of Abī Al-Haytham, on the authority of Abī Sa'īd al-Khudrī, on the authority of the

Prophet (P.B.U.H) that he asked Gabriel (peace be upon him) about this verse ﴿And elevated your renown for you?﴾ [Qur'ān 94: 4]

He said: Allah Almighty said:

((If I was mentioned, you are mentioned with me)). (1)

[3535] Abū Sa'd Abd al-Malik ibn Abī 'Uthmān al-Wa'ẓ related to us, Ismā'īl ibn Aḥmād al-Jurjānī related to us, 'Imrān ibn Mūsā related to us, Abū Ma'mar related to us, 'Abbād related to us, on the authority of 'Awf, that al-Ḥasan commented on Allah's statement:

﴿And elevated your renown for you?﴾ [Qur'ān 94: 4] as saying: If I are mentioned, you will be mentioned. (2)

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(1) **[3534] The assessment of the reliability of the chain of transmitters:**

- Its chain is weak, including ibn Lahī'ah, Ikhtalaṭ, and Darrāj, whose Ḥadīth was graded weak on the authority of Abū al-Haytham.

The authentication of Ḥadīth:

- Narrated by Aṭ-Ṭabarī in ((Jāmi' al-Bayān)) 30/235, and Abū Ya'lá in his ((Musnad)) 2/522 /1380 and its chain is weak by the editor.
- Similarly, Ibn Ḥibbān narrated it in his ((Ṣaḥīḥ)) as in ((Al-Iḥsān)) 8/175 (3382) Its chain of transmission was graded weak by Shu'ayb Al-Arna'ūṭ, Al-Wāḥidī in ((Al-Wasīṭ)) 4/516, Al-Baghawī in ((Ma'ālim At-Tanzīl)) 8/463 from the path of the compiler, and Ibn Abī Ḥātim as in ((Tafsīr al-Qur'ān al-'Aẓīm)) by Ibn Kathīr 14/389.
- In addition, As-Suyūṭī added in ((Ad-Durr al-Manthūr)) 6/615 attributing it to Ibn Al-Mundhir, Ibn Mardawayh, and Abī Nu'aym in ((Ad-Dalā'il)).
- Moreover, Al-Haythamī mentioned him in ((Majma' Al-Zawā'id)) 8/254, and he said: It was narrated by Abū Ya'lá and its chain of transmission, and he did not mention anything, so perhaps the ruling was dropped.
- As previously stated, the words of ibn Ḥajar: Daraj's Ḥadīth on the authority of Abū al-Haytham is weak. It was also graded weak by al-Albānī as in ((Silsilat al-Aḥādīth aḍ-Ḍa'īfah)) (1746).
- Al-Ḥākim said ((Al-Mustadrak)) 2/270: I heard Abū Al-'Abbās Muḥammad ibn Ya'qūb saying: I heard Al-'Abbās ibn Muḥammad Ad-Dūrī saying: I asked Yaḥyá ibn Ma'īn about the Ḥadīths of Darrāj on the authority of Abī Al-Haytham, on the authority of Abū Sa'īd, and he said: This is an authentic chain of transmission.
- I said: Taking ibn Ma'īn's words for granted, still 'Abdullah ibn Lahī'ah confused, which makes Ḥadīth weak as stated above.

(2) **[3535] The assessment of the reliability of the chain of transmitters:**

- It includes Ismā'īl ibn Aḥmad Al-Jurjānī, whom neither Jarḥ nor Ta'dīl was raised about, and the rest of its narrators are trustworthy.

Qatādah said: [28/a]: "Allah raised his fame in this life and in the Hereafter. There is no one who gives a sermon, declares the Testimony of Faith (Shahadah), or prays a prayer (Salah) except that he proclaims it: I bear witness that there is no God worthy of worship except Allah, and that Muhammad is the Messenger of Allah." Mujāhid said: It refers to the Adhān (call to prayer).

Ḥassān ibn Thābit composed in this meaning:

Allah has bestowed upon His prophet

a seal of prophethood witnessed and beckoned.

God joined the name of the Prophet to His own

when the Mu'ādhin calls out: I bear witness in the five daily prayers.

Ibn ʿAṭā said: It means that I made complete faith in me by remembering you with me, and it was said: We raised your remembrance of you with the angels in the heaven, and it was said by taking His covenant on the prophets and obligating them to believe in him, and their approval of his grace.

Dhul-Nūn said: The determination of the prophets roaming around the Throne while the determination of Muḥammad (P.B.U.H) is above the Throne. That is why Allah Almighty said:

﴿And elevated your renown for you?﴾ [Qur'ān 94: 4]

Whereupon, Allah attached His remembrance to the remembrance of His prophet (P.B.U.H) and the people will hasten to him on the Day of Resurrection, just as they will hasten to Allah Almighty because they know his standing at Him. (1)

The authentication of Ḥadīth:

- I did not find it from the words of Al-Ḥasan, and the same came from the words of Mujāhid, narrated by ʿAbd-Razzāq in ((Tafsīr al-Qurān)) 2/380, and Al-Bayhaqī in ((Dalā'il An-Nubuwah)) 7/63.

(1) It was mentioned by As-Sulamī in ((Ḥaqā'iq at-Tafsīr)) 370/a. I said: This is one of the expressions of the extremist Sufis, and what Dhu al-Nūn said - if it is true about him - is false talk. He says: {Imagine˺ how many ˹noble˺ angels are in the heavens! ˹Even˺ their intercession would be of no benefit whatsoever, until Allah gives permission to whoever He wills and ˹only for the people He˺ approves} [Qur'ān: 52: 26] Intercession

Qur'ān 94: 5

﴿So, surely with hardship comes ease﴾.

Verily, with the hardship in which you are in that includes fighting against the idolaters, and carrying on what you are supposed to do, hopefully that Allah will give you victory over them so that they submit to the truth that you have brought them with, willingly or unwillingly.

Qur'ān 94: 6 ﴿Surely with ⌜that⌝ hardship comes ⌜more⌝ ease﴾

He repeated it to confirm the promise and glorify hope. And it was said: With hardship there is ease in this world, and with hardship there is ease in the Hereafter.

[3536] 'Abdullah ibn Ḥāmid us informed us, Aḥmād ibn 'Abdullah related to us, Muḥammad ibn 'Abdullah related to us, 'Uthmān related to us, Ibn 'Aliyyah related to us, on the authority of Yūnus, that al-Ḥasan said: When this verse was revealed, the Messenger of Allah (P.B.U.H) said:

((Rejoice that ease has come to you, and no hardship will overcome two eases)). (1)

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must have two conditions: Allah's permission is for the intercessor, and His pleasure is with the intercessor, so how is it that the people turn to Muḥammad (P.B.U.H) He delivered their fear to Allah Almighty. As for his saying: ((The intentions of the prophets roam around the throne, and the intention of Muḥammad (P.B.U.H) is above the throne)), this needs evidence and a text; because it is an unseen matter, so it is obligatory to stay away from such expressions and adhere to the Book and the Sunnah. The Prophet (P.B.U.H) says: ((Do not exaggerate in praising me as the Christians praised the son of Mary, for I am only a Slave. So, call me the Slave of Allah and His Apostle)), narrated by Al-Bukhārī in the book of the prophet's Ḥadīths, chapter Almighty's saying: {And mention in the Book ⌜O Prophet, the story of⌝ Mary when she withdrew from her family to a place in the east} [Qur'ān: 19: 16] (3445) from the Ḥadīth of 'Umar Ibn Al-Khaṭṭāb, may Allah be pleased with him

(1) **[3536] The assessment of the reliability of the chain of transmitters:**

- It includes the compiler's sheikh, neither Jarḥ or Ta'dīl was raised about him, Mursal, and Al-Ḥasan's Mursal reports have previously mentioned.

The authentication of Ḥadīth:

- Narrated by 'Abd-Razzāq in ((Tafsīr al-Qurān)) 2/380.
- Similarly, Aṭ-Ṭabarī reported it in ((Jāmi' al-Bayān)) 30/236, from three paths, all of them narrated it on the authority of al-Ḥasan as Mursal.

[3537] Ibn Fanjawayh informed me, [29 / U] ʿUmar ibn al-khiṭāb related to us, ʿAlī ibn Mazāzaz, al-Khayyāṭ related to us, Qaṭṭān ibn Nuṣayr related to us, Jaʿfar ibn Sulaymān related to us, on the authority of a man, on the authority of Ibrāhīm al-Nakhʿī, that Ibn Masʿūd said:

By the One in Whose Hand is my soul, if hardship was to enter a hole, ease would chase it until it enters upon it. (1)

- Al-Ḥākim narrated it in ((Al-Mustadrak)) 2/575, and Adh-Dhahabī said about it: Mursal, Al-Wāḥidī in ((Al-Wasīṭ)) 4/517, and Al-Bayhaqī in ((Shu`b Al-Imān)) 7/206 (10013).
- It has evidence that will be mentioned in the following Ḥadīth.

(1) **[3537] The assessment of the reliability of the chain of transmitters:**

- It is interrupted by whom I did not find, and it has an ambiguous narrator.

The authentication of Ḥadīth:

- It was narrated by ʿAbd-Razzāq in ((Tafsīr al-Qurān)) 2/380. He said: Ja'far ibn Sulaymān narrated to us, on the authority of Maymūn Abī Hamzah, on the authority of Ibrāhīm an-Nakh'ī, on the authority of Ibn Mas'ūd. Ibn Ḥajar said in ((Fatḥ Al-Bārī)) 2/712: Its chain of transmission is weak.
- I said: The man who was not named in Ath-Thalabi's chain of transmission was declared by ʿAbd-Razzāq, and he is Maymūn Abū Ḥamzah al-A'war the butcher, well known by his nickname, Its chain is weak as in ((Taqrīb al-Tahdhīb)) by Ibn Ḥajar 2/235.
- Ibn ʿUday said in ((Al-Kāmil)) 8/158: His Ḥadīths that he narrates are specifically from Ibrāhīm, which is not followed up on.
- Narrated by Ibn Abī Ad-Dunyá in the book ((Faraj Ba'da Ash-Shiddah)) (p. 28), he said: ʿAlī ibn Al-Ja'd narrated to us, I am Shu'bah, on the authority of Mu'āwiyah ibn Qurrah, on the authority of whoever narrated it, on the authority of Ibn Mas'ūd, and its chain of transmission is Munqaṭi'. And from his way, it was reported by Al-Bayhaqī in ((Shu`b Al-Imān)) 7/206 (1011).
- Likewise, aṭ-Ṭabarī narrated it in ((Jāmi' al-Bayān)) 30/236 with two Munqaṭi' chains of narrators as well.
- It was narrated as Marfū' from the Ḥadīth of Ibn Mas'ūd, narrated by aṭ-Ṭabarānī in ((Al-Mu'jam Al-Kabīr)) 10/85 (9977), and in it Abū Ḥamzah Maymūn Al-A'war is Its chain is weak, as mentioned above. Ibn Ḥajar said in ((Fatḥ Al-Bārī)) 8/712: Its chain of transmission is weak. Al-Haythamī said in ((Majma' az-Zawā'id)) 7/139: It was narrated by Aṭ-Ṭabarānī, and it includes Ibrāhīm An-Nakh'ī and he is weak. So he said. Moreover, Ḥamdī as-Salafī, the editor of aṭ-Ṭabarānī, said: Perhaps it was distorted from Abū Mālik an-Nakh'ī and he is Matrūk. Besides, Abū Ḥamzah is weak.
- It has a witness from the Ḥadīth of Anas ibn Mālik as Marfū'.
- Similarly, it was recorded by Ibn Abī Ḥātim, as in "Tafsīr al-Qur'ān al-'Aẓīm" by Ibn Kathīr 14/391, and Al-Bazzār in "Al-Baḥr Al-Zakhkhar" as in "Kashf Al-Astār" 3/81 (2288), aṭ-Ṭabarānī in ((Al-Mu`jam Al-Awsaṭ)) 2/145 (1525), al-Ḥākim in

The scholars commented on the meaning of this hadith: Because al-'Usr used as definite, while al-Usr used as indefinite, and the Arabs used to do this, that is, If a noun used as definite, then it was repeated, then it is the same, however, if a noun used as indefinite, then it was repeated, so they are different.

Al-Ḥasan ibn Yaḥyá ibn Naṣr al-Jurjānī, the author of the book: An-Nuẓum, said: People talked about the hadith of the Prophet (P.B.U.H):

"No hardship will prevail over two eases." Nothing happened except for their saying: Al-'Usr occurred as definite, whereas al-Usr occurred indefinite,

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((Al-Mustadrak)) 2/280, Abū Na`im in ((Tārīkh Isfahan)) 1/142, and Al-Bayhaqī in ((Shu`b Al-Imān)) 7/206 (10012).

- All of them reported it from the way of 'Ā'idh ibn Shurayḥ, ion the authority of Anas.
- According to Al-Haythamī in ((Majma' Az-Zawā'id)) 7/139: It contains 'Ā'idh ibn Shurayḥ, and his chain is weak.
- Among its evidences is the previous Ḥadīth in chain of transmission(51), which is from Al-Ḥasan's Mursal:
- Among its evidence is what Aṭ-Ṭabarī narrated in ((Jāmi' al-Bayān)) 30/236 with his chain of transmission on the authority of Qatādah, as saying: It was mentioned to us that the Messenger of Allah (P.B.U.H) gave good tidings to his companions with this verse, and he said: ((No hardship will overcome two eases)) and it is Mursal as you can see.
- Among its evidence is what was narrated by Ibn Mardawayh from the Ḥadīth of Jābir with a Its chain is weak chain of narrators, and his wording: ((It was revealed to me that with hardship there is ease, indeed with hardship there is ease, and no hardship will overcome two eases))
- See: ((Fatḥ Al-Bārī)) by Ibn Ḥajar 8/712.
- As for his evidence:
- This was narrated on the authority of 'Umar Ibn Al-Khaṭṭāb, narrated by Imām Mālik in ((Al-Maṭṭa')) 2/446 (6).
- Ibn Ḥajar said ((Fatḥ al-Barī)) 8/712: It was narrated through a Munqaṭi' chain.
- Al-Ḥākim narrated it in ((Al-Mustadrak)) 2/329, and he said: It is authentic according to the condition of Muslim and Adh-Dhahabī agreed with him.
- And he narrated that on the authority of Ibn 'Abbās. It was narrated by Al-Farrā' in ((Ma'ānī al-Qur'ān)) 3/275. He said: Hibbān narrated to me, on the authority of Al-Kalbī, on the authority of Abū Ṣāliḥ, on the authority of Ibn 'Abbās, and in it Al-Kalbī Muḥammad ibn As-Sā'ib, is accused of lying. Hibbān ibn 'Alī al-Ghāzī is weak. Ibn Hajar said in ((Fatḥ Al-Bārī)) 8/712: It was reported by Al-Farrā' through a weak chain of transmission.
- See: ((Al-Maqāsid Al-Ḥasanah)) by Ash-Sakhawī (877) and Al-Albānī classified it as weak in ((Ḍa'īf Al-Jāmi' Aṣ-Ṣaghīr)) (4784), and "Silsilat Al-Ahādīth aḍ-Ḍa'īfah)) (4342)).

and ease is a recurring object, so ‘Usr (hardship) must be one, and Usr (ease) must be two, and this view is not necessarily valid because when you say: There is a sword with the night and there is a sword with the night, it is not necessarily that there is one knight and two swords, and this is not correct in the composition of Arabic. the metaphor of his saying: No hardship will overcome ease is that Allah Almighty sent His Prophet (P.B.U.H) poor and orphan, so the idolaters disgraced him of his poverty, so that they said: We will collect money for you, so he was grieved about that and he thought they denied him for his poverty, so Allah Almighty comforted him and mentioned his gratitude for him and promised him of richness, whereupon, He said:

﴿Have We not uplifted your heart for you ˹O Prophet﴾ [Qur’ān 94: 1], up to His saying:

﴿and elevated your renown for you?﴾ [Qur’ān 94: 4]

Then, He Almighty stated to talk about what He promised of richness to console him for what he experienced, so He said:

﴿So, surely with hardship comes ease﴾ [Qur’ān 94: 5]

this is proven by the fact that Fā’ joined it in the word: ‘Fa’inna’ and Fā’ will never include except on conjugation or adoposis. It is metaphor: Do not grieve for what they used to say, because with every difficult, comes urgent ease in this world, then Allah Almighty fulfilled him what He promised and enabled him to conquer the Arabic towns and He gave him much more property that he would donate two hundred of camels. Then He reminded him of something else of the affair of the Hereafter, so He said to comfort the Prophet (P.B.U.H) ﴿So, surely with hardship comes ease﴾ [Qur’ān 94: 5]

the evidence of it occurred in initiation is being devoid of Fā’, Wāw and the letters of conjugation, where this a general promise for all believers, figuratively speaking: There is ease in the world for the believer, besides ease in the Hereafter, so the prophet’s saying: No hardship will prevail over two eases, that is, the difficult of this world will not overcome ease which Allah Almighty had promised the believers in this world and ease which Allah

promised them in the Hereafter. However, one of them, that is, the world's ease will prevail, yet the Hereafter's ease is everlasting and not passing. Meaning: They are not collected in the same context, same as the Prophet's saying: **((the months of festival (ʻEid) Ramaḍān and Dhul-Ḥijjah, are not defective)),** [1] that is, even if these months have only twenty-nine days, they are not on that account be considered deficient in comparison with a month which has thirty days.

Abū Bakr al-Warrāq said: Paradise will be rewarded for those who did well in the world. Al-Qāsim said: The people of happiness will be returned from the prisons of the world, to the pleasure of the Hereafter.

The majority of reciters read it with Takhfīf of as-Sīn, however, Abū Ja'far and ʻĪsā recited it with Fatḥah of it. according to the mode of ʻAbdullah, {Surely with ⌜that⌝ hardship comes ⌜more⌝ ease} was mentioned once without repetition.

[3538] Abū ʻAbd al-Raḥmān Muḥammad ibn al-Ḥusayn ibn Muḥammad al-Ramjārī and Abū al-Ḥasan ʻAlī ibn Muḥammad ibn Muḥammad ibn Aḥmad al-Baghdādī related to us: Abū al-ʻAbbās Muḥammad ibn Ya'qūb al-Aṣṣam related to us, Aḥmad ibn Shaybān al-Ramlī related to us, ʻAbdullah ibn Maymūn al-Qaddāh related to us, Shihāb ibn Khirāsh related to us, on the authority of ʻAbdul Malik ibn ʻUmayr, that ibn ʻAbbās said: khosroes gifted the Prophet (P.B.U.H) a mule, so mounted it and caused me to follow him, then he moved for quite a while and turned behind to me and said: "O young man, I shall teach you some words [of advice]: Be mindful of Allah and Allah will protect you. Be mindful of Allah and you will find Him in front of you. If you ask, then ask Allah [alone]; and if you seek help, then seek help from Allah [alone]. And know that if the nation were to gather together to benefit you with anything, they would not benefit you except with what Allah had already prescribed for you. And if they were to gather

(1) Part of an agreed-upon Ḥadīth narrated by Al-Bukhārī in the Book of Fasting, Chapter: ((The months of festival are not defective)). (1912).
- And Muslim in the Book of Fasting, Chapter: Explanation of the meaning of his saying (P.B.U.H) ((The months of festival are not defective)). (1089), from the Ḥadīth of Abū Bakrah, may Allah be pleased with him, and his wording: ((The months of festival, Ramadan and Dhul-Hijjah, are not defective)).

together to harm you with anything, they would not harm you except with what Allah had already prescribed against you. The pens have been lifted and the pages have dried." Recognize and acknowledge Allah in times of ease and prosperity, and He will remember you in times of adversity. And know that what has passed you by [and you have failed to attain] was not going to befall you, and what has befallen you was not going to pass you by. And know that victory comes with patience, relief with affliction, and hardship with ease. (1)

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(1) **[3538] The assessment of the reliability of the chain of transmitters:**

- Its chain is extremely weak due to two blemishes:

1- ʿAbdullah ibn Maymūn Al-Qaddāh is Munkar in Ḥadīth, rejected, and the compiler's sheikh weak.

2-ʿ Abd al-Mālik ibn Umayr is Mudallis, and he made ʿan'anah. Abū Ḥātim stated that he did not hear it from Ibn ʿAbbās, and the Ḥadīth with all its methods and evidence is Ṣaḥīḥ, as it will come in the authentication.

The authentication of Ḥadīth:

- With this wording, it was narrated by Al-Ḥākim in ((Al-Mustadrak)) 3/623. He said: Abū Al-'Abbās Muḥammad ibn Ya'qūb Bahẓ narrated to us and said: This is a high and elevated Ḥadīth from the Ḥadīth of ʿAbd al-Mālik ibn ʿUmayr on the authority of Ibn ʿAbbās, may Allah be pleased with them. However, neither Shihāb nor Al-Qaddāḥ was recorded in the two Ṣaḥīhs, Similarly, the Ḥadīth was narrated with chains of narrators on the authority of Ibn ʿAbbās other than this.
- According to Adh-Dhahabī in ((at-Talkhīṣ)): The two Sheikhs did not report ibn Khirāsh nor Al-Qaddāḥ because Al-Qaddāḥ was declared Matrūk by Abū Ḥātim, and the other is debatable, and ʿAbdul Malik did not hear from ibn ʿAbbās as far as I know.
- In additions, the Ḥadīths was narrated through different routes.
- Narrated by Imām Aḥmad in his ((Musnad)) 1/482 (2664), 1/505 (2800). Similarly, at-Tirmidhī in the book Ṣifat al-Qiyāmah (2516), and he said: This Ḥadīth is Ḥasan Ṣaḥīḥ, and al-Albanī graded it Ṣaḥīḥ ((Ṣaḥīḥ Sunan at-Tirmidhī)) (2043).
- Narrated by Abū Ya'lá in his ((Musnad)) 4/430 (2556), At-Ṭabarānī in ((Al-Mu'jam Al-Kabīr)) 12/238 (12988), and Al-Bayhaqī in ((Shu'b Al-Imān)) 2/27 (1074).
- All of them narrated it on the authority of Al-Layth ibn Sa'd, on the authority of Qays ibn Al-Ḥajjāj, on the authority of Ḥanash ibn ʿAbdullah Aṣ-Sama'ānī, on the authority of Ibn ʿAbbās.
- It was mentioned by Ibn Ḥibbān in ((Ath-Thiqāt)) 7/329.
- It was narrated by Al-Bayhaqī in ((Al-Asmā' waṣ-Ṣifāt)) 1/188 (126) via Ibn Lahī'ah, Nāfi' Ibn Yazīd, Khams ibn Al-Ḥasan, and Hammām on the authority of Qays ibn Al-Ḥajjāj on the authority of Ḥanash in it.
- At-Ṭabarānī also narrated it in ((Al-Mu'jam Al-Kabīr)) 11/223 (11560) from the way of ʿIkrimah through a weak chain of transmission. It contains ʿUmar ibn ʿAbdullah Al-Madanī, Gharfah's feed slave, is weak as in ((Taqrīb at-Tahdhīb)) by Ibn Ḥajar 1/139.
- Likewise, It was narrated by ʿAbd ibn Ḥamīd in his Musnad as in ((Al-Muntakhab))

[3539] I heard Abū al-Qasīm al-Ḥasan ibn Muḥammad ibn al-Ḥasan al-Nīsābūrī: I heard Abū ʿAli Muḥammad ibn ʿĀmir al-Baghdādī saying: I heard ʿAbd al-ʿAzīz ibn Yaḥyá saying: I heard my uncle saying: I heard al-ʿUtbī

(p. 214) (636), and Ibn Al-Ja`d in his ((Musnad)) (p. 494) (3445), and Al-Ṭabarānī in ((Al-Mu`jam Al-Kabīr)) 11/178 (11416) and Ibn Abī ad-Dunyá in the book ((Al-Faraj Baʾda Ash-Shiddah)) (p. 14) (6) and Ibn ʿUday in ((Al-Kāmil)) 8/330, and Ash-Shāmī in ((Tārīkh Jurjān)) (p. 77). All of them narrated from the path of ʿAṭāʾ ibn Rabāḥ.

- Its chain of transmission was graded weak by Ibn Rajab in ((Jāmi` al-ʿUlūm wal-Ḥikam)) (p. 460), and in the chain of transmitters of Ibn al-Ja`d, aṭ-Ṭabarānī and Ibn Abī ad-Dunyá: ʿAbd al-Wāḥid ibn Sulaym, is weak, as in ((Taqrīb al-Tahdhīb)) by Ibn Ḥajar 1/624. Besides, the chain of ʿAbd ibn Ḥamīd: Al-Muthanná ibn aṣ-Ṣabbāḥ, is weak, as in ((Taqrīb Al-Tahdhīb)) by Ibn Ḥajar 2/158, and in the chain of transmission of Ibn ʿAdī: Nawfal ibn Sulaymān. Abū Ḥātim said: The Ḥadīth is weak.
- See: ((al-Jarh wat-Taʾdīl)) by Ibn Abī Ḥātim 8/488.
- It was narrated by Abū Nuʿaym in ((Ḥilyat Al-Awliyā)) 1/624, and Ibn Abī ʿĀṣim suspended it in ((As-Sunnah)) (318) via ʿUbaydullah ibn ʿAbdullah.
- Similarly, Al-Ḥākim narrated it in ((Al-Mustadrak)) 3/624 via Ibn Abī Malīkah. Adh-Dhahabī stated in ((Al-Talkhīs)): Īsá ibn Muḥammad Al-Qurashī is not reliable.
- It was also narrated by al-Ṭabarānī in ((The Great Lexicon)) 11/123 (11243). And ash-Shihāb in his ((Musnad)) 1/434 (745) all of them narrated it from the way of Īsá ibn Muḥammad Al-Qurashī and Īsá is not strong according to Abū Ḥātim.
- See: ((al-Jarḥ wat-Taʾdīl)) by Ibn Abī Ḥātim 6/286.
- It was narrated from the Prophet (P.B.U.H), that he gave this advice to Ibn ʿAbbās, according to the Ḥadīth:

1- Abū Saʾīd Al-Khudrī, narrated by Al-Ajūrī in ((Ash-Sharīʾah)) 1/832, and Abū Yaʾlá in his ((Musnad)) 2/350, (1099) and Ibn ʿUday in ((Al-Kāmil)) 9/76. It also includes Yaḥyá ibn Maymūn at-Tammār who is liar.

- See: ((Al-Kāmil)) by Ibn ʿUday 9/76, ((Majmaʾ Al-Zawāʾid)) by Al-Haythamī 1/168.

2- From the Ḥadīth of ʿAbdullah ibn Jaʾfar, narrated by Ibn Abī ʿĀṣim in ((As-Sunnah)) (315). It also includes ʿAlī ibn Abʾ ʿAlī Al-Hashimī, Al-Haythamī said in ((Majmaʾ Al-Zawāʾid)) 7/190: Its chain is weak.

- See his biography in ((al-Jarḥ wat-Taʾdīl)) by Ibn Abī Ḥātim 6/197.

3- From the Ḥadīth of Sahl ibn Saʾd as-Saʾdī, narrated by Ibn Abī ad-Dunyá in the book ((Al-Faraj Baʾda Ash-Shiddah)) (15), (7). It also contains Muḥammad ibn Ibrāhīm ibn Al-Muṭṭalib ibn Abī Wadāʾh as-Sahmī, Maqbūl as in ((Taqrīb Al-Tahdhīb)) by Ibn Ḥajar 2/51.

- Thereupon, the Ḥadīth in its totality of routes and witnesses is Ṣaḥīḥ. At-Tirmidhī graded it Ṣaḥīḥ as previously mentioned, and Ibn Mandah said, according to what Ibn Rajab quoted from him: The most correct of all routes is that of Ḥanash as-Ṣanaʾānī, which was reported by at-Tirmidhī in ((Jāmi` al-ʿUlūm wa al-Ḥikam)) (461). Furthermore, It was graded as Ṣaḥīḥ by Al-Albānī in all its routes, as in "Ẓilāl al-Jannah fī Takhrīj As-Sunnah" by Ibn Abī ʿĀṣim (138).

saying: One day I was in the desert in a state of distress, and a verse of poetry was thrown into my mind and I said:

I see death is the way out for the one who has become distressed

When the night covered him over, I heard a screamer shouting from the heaven:

O such man who is obsessed by care

and He recited a verse of poetry which captured his mind

If hardship aggravated, think of reciting surat ash-Sharḥ

A hardship came between two eases,

if you think about it, then be rejoiced!

He said: So I memorized these verses poetry, and Allah relieved my grief. (1)

[3540] Al-Ustādh Abū al-Qāsim al-Ḥabībī recited to us: Abū Muḥammad Aḥmad ibn Muḥammad ibn Isḥāq Al-Jurjānī recited to us in Marw: Isḥāq ibn Bahlūl al-Qāḍī recited to us:

Do not despair, even if you are in distress one day

You have been at ease for a long time

And do not think ill of your Lord,

For Allah has bestowed His favors upon you.

Indeed, hardship is followed by ease, and

Allah's statement is more truthful.

And God's saying is the truest of all sayings. (2)

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(1) **[3539] The assessment of the reliability of the chain of transmitters:**

- There are those whom I did not find, and the compiler's sheikh was declared a liar by al-Ḥākim.

The authentication of Ḥadīth:

- Al-Wāḥidī recorded it in ((Al-Wasīṭ)), saying: I heard Abū Isḥāq, and Abū Isḥāq is Aḥmad ibn Muḥammad Al-Tha'labī, the compiler of this interpretation, and he mentioned it on the authority of Al-Wāḥidī as-Subkī in ((Tabaqāt ash-Shafi'ī al-Kubrá)) 5/242, and As-Sama'ānī mentioned it in ((Tafsīr Al-Qur'ān)) 6/251 via the compiler.
- See: ((Zād Al-Masīr)) by Ibn Al-Jawzī 9/165-166, ((Lubāb at-Ta'wīl)) by Al-Khāzin 4/442.
- It was mentioned by As-Suyūṭī in ((Al-Faraj Ba'da Ash-Shiddah)) (p. 105) (88). Similarly, At-Tanūkhī mentioned it in his book ((Al-Faraj Ba'da Ash-Shiddah))

(2) **[3540] The assessment of the reliability of the chain of transmitters:**

- The compiler's sheikh declared a liar by al-Ḥākim, and there are those whom I did not find.

[3541] Abū al-Qāsim al-Habībī recited to me, he said: Muḥammad ibn Sulaymān ibn Mu'ādh al-Karjī [32/a] recited to us: Abū Bakr al-Anbarī recited to us:

If hardship reached its peak
At this be sure that ease will promptly come
Haven't you seen the terrible misfortune of
winter except it will be followed by the fine spring ease. (1)

Muḥammad ibn Yazīd al-'Alawī recited:

If you are afflicted with a terrible catastrophe
It became so hard and severe to you
Then they are followed by striking calamities
That you despaired and tired of life thereafter
So be patient and wait for it to reach its peak
Since if calamities came in succession, they will dissolve
And if your strength was weakened and they dissolved
they will be removed of you in one stroke.

the other poet composed:

If accidents reached its utmost
and the souls almost lost their rationale

The authentication of Ḥadīth:

- It was mentioned by Ibn Abī ad-Dunyá in his book ((Al-Faraj Ba'da Ash-Shiddah)) (p. 71) on the authority of Ja'far ibn Muḥammad, and its outset: Do not be grieved, as well as Al-Tanūkhī in his book ((Faraj Ba'da ash-Shiddah)) (p. 57), and from his path, Al-Bayhaqī reported it in ((Shuab Al-Imān).)) 7/207.
- It was mentioned by Al-Wāḥidī ((Al-Wasīṭ)) 4/520 from the path of The compiler, as well as As-Sama'ānī in ((Tafsīr al-Qurān)) 6/251, ((Lubāb at-Ta'wīl)) by Al-Khāzin 4/443. In addition, Al-Abshīhī mentioned it in his book ((Al-Mustaṭraf fī Kul Fan Mustaẓraf)) 1/109, but he did not attribute it.

(1) **[3541] The assessment of the reliability of the chain of transmitters:**

- The compiler sheikh, al-Ḥākim denied him, and al-Karjī I did not find him.

The authentication of Ḥadīth:

- It was mentioned by Al-Wāḥidī in ((Al-Wasīṭ)) 4/520, via The compiler, as well as Al-Sam'ānī in ((Tafsīr al-Qurān)) 6/251, (Lubāb at-Ta'wīl) by Al-Khāzin 4/443. Similarly, Al-Abshīhī mentioned it in his book ((Al-Mustaṭraf fī Kul Fan Mustaẓraf)) 1/109, and he did not attribute it.

and misfortune befell and hope diminished

with every difficult, comes ease

[3542] [32/b] Abū al-Qasīm al-Ḥasan ibn Muḥammad as-Sadūsī enchanted to me, he said: Abū al-Ḥasan ibn Zayd al-ʻUqilī an-Nassabah recited to me, Sulaymān ibn Aḥmad al-Raqqī recited to me:

If you are struck with calamities

Wait for that it will be removed in not time

Allah does not fail His promise, and He said

So, surely with hardship comes ease. (1)

Qur'ān 94: 7 ﴿So once you have fulfilled ˹your duty˺, strive ˹in devotion﴾

Ibn ʻAbbās said: If you are done with your prayer, then get up t perform the worship and complete devotion.

ibn Abī Najīḥ reported Mujāhid as saying: If you stand up for prayer, so start asking your Lord of your need.

Aḍ-Ḍaḥāk said: If you are done with the obligatory prayer, so engage in supplication to your Lord while before you do Taslīm in prayer.

Qatādah said: Allah commanded His Prophet to engage in supplication to Him whenever he had done with his prayer.

Al-Hassan [33/a]: If you have finished jihad against your enemy, then devote yourself to worshiping your Lord.

Zayd bin Aslam: If you have finished jihad with the Arabs and their Jihād is over, then devote your worship to Allah, and seek His reward.

Manṣūr reported Mujāhid as saying: If you are done with your worldly affairs, consecrate yourself in your worship to Allah alone. (2)

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(1) **[3542] The assessment of the reliability of the chain of transmitters:**
- The compiler's sheikh and the sheikh of his sheikh are liars.

The authentication of Ḥadīth:
- Al-Wāḥidī mentioned it in his interpretation ((Al-Wasīṭ)) 4/520 via The compiler. The same applies to Al-Sam'ānī in his ((Tafsīr)) 6/252.
- Al-Khāzin mentioned it in his ((Tafsīr)) 4/443.

(2) This is the third view concerning the meaning of this verse. The fourth view was mentioned by Ibn Abī Ḥātim in ((Tafsīr al-Qur'ān al-'Aẓīm)) on the authority of Ibn Mas'ūd who said:

[3543] Muḥammad ibn ʻAbdūs informed us, Muḥammad ibn Yaʾqūb related to us, Muhammad ibn Al-Jahm related to us, al-Farrā related to me, Qays ibn Al-Rabīʾ related to me, that Abū Ḥusayn said: Shurayḥ passed by two men who were fighting one another, and he said: This is not the affair of the free man, but Allah (may He be glorified and exalted) said: (1)

"When he commits ḥadīth (passes winds) - meaning a man - and he is sitting in the end of his Salat before saying the Taslīm, then his Salat is acceptable.", and that is his saying {So once you have fulfilled ˹your duty˺, strive ˹in devotion} [Qurʾān: 97: 4]

- He said: Once you have finished Rukū' and Sujūd.
- {Turning to your Lord ˹alone˺ with hope} [Qurʾān: 97: 4]
- He said: During supplication while you are sitting. The fifth saying: Ibn Abī Ḥātim and Ibn Al-Mundhir mentioned it on the authority of Ibn Masʾūd.
- See: ((Ad-Durr al-Manthūr)) by As-Suyūṭī 6/617.
- Aṭ-Ṭabarī said ((Jāmiʾ al-Bayān)) 30/237: And the most appropriate of the sayings in this regard is the saying of those who say: Allah (May He be exalted and glorified) commanded His Prophet to free himself from whatever he was preoccupied with in this life and in the Hereafter.
- He commanded him to devote himself to worshiping Him, to preoccupy himself with what brings him closer to Him, and to ask Him for His needs, and He did not single out one of his spare conditions to the exclusion of another, so all the conditions of his free time are prayer, Jihād, or worldly affairs. He was preoccupied with it for the generality of the condition in that, without the specificity of a free case to the exclusion of another.

(1) **[3543] The assessment of the reliability of the chain of transmitters:**

- Neither Jarḥ nor Taʾdīl was raised about the compiler's sheikh, and the report is Ṣaḥīḥ, as in the authentication of Ḥadīth.

The authentication of Ḥadīth:

- It was reported by Al-Farrāʾ in ((Maʾānī al-Qurʾān)) 3/276, and from his path, the compiler reported it. It also contains Qays ibn Al-Rabīʿ is Ṣadūq, and Imām Aḥmed narrated it in ((Az-Zuhd)) (p. 213) ʻAbdullah narrated to us, Ibn Numayr narrated to us, Ḥafṣ ibn Ghiyāth narrated to us on the authority of Al-Aʾmash that Shurayḥ passed by people playing, and he said... This is an authentic chain of narration; its men are all trustworthy.
- Ibn al-Rabīʾ said in ((Aḥkām al-Qurʾān)) 4/195 after mentioning what Shurayḥ said: There is uncertain, because the Ethiopians were playing with shields and spears in the mosque on the day of Eid, and the Prophet (P.B.U.H) was watching. Narrated by Muslim in the Book of Prayers for the two festivals, Chapter: Concession in playing in which there is no disobedience in the days of Eid (892). Abū Bakr came to see me and I had two girls with me from among the girls of the Ansār and they were singing what the Ansār recited to one another at the Battle of Buʾāth. They were not, however, singing girls. Upon this Abu Bakr said: What I (the playing of) this wind

Qur'ān 94: 8 ﴿turning to your Lord ˹alone˺ with hope﴾

Al-Farrā' said: It is as if in the words of Shurayḥ, if someone is free from prayer or the likes.

{So labor hard}, it is derived from an-Naṣab, that is, tiredness ad hardworking, or It refers His command to sit down for doing Tashahud after he had finished his prayer, then engaging in supplication.

Hibbān reported al-Kalbī as saying: If you have finished conveying the message, then be patient, that is, ask forgiveness for your sin and for the believers. Junayd said: If you are done with the affairs of creation, then do your best in worshipping the Truth.

Abū al-'Abbās ibn 'Aṭā said: If you have finished conveying the revelation, then proceed in asking for intercession, and turn to your Lord with hope in all your conditions, and not to anyone else.

It was said that if you are done with your worldly affair, then free your heart for the affairs of the Afterlife.

Ja`far said: Remember your Lord when you are free from all other than Him. And it was said: If you have finished worshiping, do not be away from it, fearing that it will be brought back to you, and to your Lord, turn in repentance to Him.

[3544] Sheikh Abū al-Faḍl Muḥammad ibn Ja'far al-Khuzā'ī al-Muqrī informed us, Abū Muḥammad 'Abdullah ibn Muḥammad al-Muzakkī related to us, al-Walīd ibn Abbān related to us, Yaḥyá ibn Muḥammad ibn Ṣā'id and Muḥammad ibn Aḥmad ash-Shaṭwī related to us: Ibn Abī Bazzah related to us, 'Ikrimah ibn Sulaymān related to us, he said: I recited to Ismā'īl ibn 'Abdullah, so when I reached His saying:

﴿And By the hours of the sunlight﴾ [Qur'ān 93: 1], he said: Recite Takbīr at the end of every Surah, because I recited to Shibl ibn 'Abbād and

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instrument of Satan in the house of the Messenger of Allah (P.B.U.H) and this too on 'Id day? Upon this the Messenger of Allah (P.B.U.H) said: Abū Bakr, every people have a festival and it is our festival (so let them play on).

- Muslim also narrated it in the previous reference, and it is not necessary to be diligent in working, rather it is hated by people.

to ʿAbdullah ibn Kathīr, so they commanded me to do so. He said: ʿAbdullah ibn Kathīr informed me that he recited to Mujāhid, so he commanded him to do so. And Mujāhid informed him that he recited to ibn ʿAbbās and he commanded him to do so, and informed him that he recited to Ubayy ibn Ka'b, so he commanded him to do that, and Ubayy informed him that he recited to the Prophet (P.B.U.H), so he commanded him to do that. (1)

(1) **[3544] The assessment of the reliability of the chain of transmitters:**

- Its chain is weak, including the compiler's sheikh was not reliable in his narration, and Aḥmad ibn Muḥammad Al-Bazzī is weak, and ʿIkrimah ibn Sulaymān is Mastūr.

The authentication of Ḥadīth:

- It was narrated by Al-Fakihī in ((Akhbār Mecca)) 3/35, and Al-Ḥākim in ((Al-Mustadrak)) 3/344 and he said: This Ḥadīth has an authentic chain of transmission, however, they did not report it, and Adh-Dhahabī commented on it as saying: Al-Bazzī has been impugned.
- Similarly, It was narrated by Al-Bayhaqī in ((Shu'b Al-Imān)) 2/371 (2079) via Al-Ḥākim, and No. (2080-2081), Al-Baghawī in ((Ma'ālim Al-Tanzīl)) 8/459-460, and Adh-Dhahabī in ((Ma'rifat Al-Qurrā')) 1/ 177.
- All of them narrated it from the path of Al-Bazzī, ʿIkrimah ibn Sulaymān narrated to us about it, and Al-Bazzī is is weak, and ʿIkrimah ibn Sulaymān is Mastūr.
- It was also reported as Mawqūf on Ubayy ibn Ka'b: Narrated by Al-Bayhaqī in ((Shu`b Al-Imān)) 2/370 (2077).
- Ibn Kathīr said in ((Tafsīr al-Qur'ān al-'Aẓīm)) 14/380: This is a Sunnah that Abū al-Ḥasan Aḥmad ibn Muḥammad ibn ʿAbdullah al-Bazzī singled out.
- I said: Al-Bazzī was not alone with it, if it came from the path of Muḥammad ibn ʿAbdullah ibn ʿAbdul-Ḥakam. He said: Ash-Shafi'ī Muḥammad ibn Idrīs narrated to us, he said: Ismā'īl ibn Qusṭanṭīn narrated to us about it.
- Similarly, Al-Khatīb narrated it in ((Tārīkh Baghdad)) 2/56, and from his path it was reported by Al-Muzzī in ((Tahdhīb Al-Kamāl)) 24/366, accordingly the Ḥadīth relies on Ismā'īl ibn ʿAbdullah ibn Qusṭanṭīn, and Ibn Al-Jazarī said about it: a trustworthy and upright narrator.
- The chain of transmission of this Ḥadīth is weak. Abū Ḥātim said about it: This Ḥadīth is Munkar. Similarly, Adh-Dhahabī said in ((Siyar A'lām an-Nubalā')) 12/51: Al-Ḥākim validated to Al-Bazzī the Ḥadīth of Takbīr, and this Ḥadīth is Munkar.
- Dr. Bakr ibn ʿAbdullah Abū Zayd said in the narrations of the supplication of the seal of the Qur'ān (p. 65): It is not correct to say Takbīr on behalf of the Prophet (P.B.U.H), or on behalf of his companions, may Allah be pleased with them, and most of what has been narrated about this is groundless.
- In addition, Sheikh al-Islam (may Allah have mercy on him) extremely criticized the aforementioned Takbīr, saying that It was not mentioned except on the authority of ibn Kathīr.
- See the speech of Sheikh al-Islam about Takbīr in ((Majmū' al-Fatāwá)) 417/13.